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VOL. IX.

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“Δ υαίρτε έίρεανη άίλνε,
Cέιμιό lom-luaó byr leaβap.”

MAC CRUITIN.

FORAS FEASA AR ÉIRINN

le

SEATRÚN CÉITINN, O.O.

THE HISTORY OF IRELAND

BY

GEOFFREY KEATING, D.D.

FORAS FEASA AR ÉIRINN

le

SEATRÚN CÉITINN, D.D.

AN TREAS IMLEABAR

i n-a bfuil

AN DARA LEABAR DEN STAIR

"Finibus occiduis describitur optima tellus.
Nomine et antiquis Scotia dicta libris."

S. DONATUS.

"Inis fá réim i gcéim 'ran iadéar tó,
D'á nglais luét léigín tír éireann fialmair cáil."

Translation by A. U. R.

MCMVIII.

THE
HISTORY OF IRELAND

BY
GEOFFREY KEATING, D.D.

VOLUME III
CONTAINING
THE SECOND BOOK OF THE HISTORY
EDITED
WITH TRANSLATION AND NOTES

BY
REV. PATRICK S. DINNEEN, M.A.

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τὰν εἰρ εἰβῃ τὸν ἐσέταίς θάονναέταίς φῖνν,
ἵη νέλλ δγυρ δῦνν·οο φναῖόμεαρ ἑε ηεοζαν,
'S im φαορῆρτε ἐαομῆννῆςτέαδ κλέιη οο βῖορ,
δγυρ εἰςρε ζαν εἰορ ζυρ ἐαἰλλεαρ ἀν ἐορῶν.

Εοζαν Ρυσὸ

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30 36 —
τιομναιν ρᾶ ὁμαιρce

buione

craoibe an cétinnig

ve

connraò na sàeòilge

na leabair reo vo rcpioò

seatrùn céitinn

ar

stair na héireann

mar cuinnigeadò ar a raotair

ar ron

teanḡan na nḡaeòeal

ρᾶῶραιḡ ua buinnin

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FORAS FEASA AR ÉIRINN.
HISTORY OF IRELAND.

FORAS FEASA AR ÉIRINN.

liber secundus.

I.

Δς πο ριορ το ρίογαιβ έιπεανν αςυρ οα νοάλαιβ ο'είρ έπειοιμή αςυρ
οα hannálaiβ zo τigeacét ළall innte αςυρ ζυρ ළαβαοαρ α
h-oplamap.

Αοειρ Sanvepur ran céroleabai το Šiorma na Sacran
5 zo otyaοapι ළaeóil το láτairi iai nγabáil έπειοιμή iao
pém αςυρ an mío το bí aca ai cúmar ιρ pá pmaét Eappuiz
na Róma, ιρ nač paiβe airoppionnpa oile opua acét Eappoz
na Róma zo poctain flaitip έιπεανν το ළallaiβ. Δς πο
bmaétpa an uγoapι: a “Tygaοapι έιπεανnaiγ” ai pé, “ο
10 láτairi iai nγabáil έπειοιμή oóib, iao pém αςυρ α paiβe aca
ai cúp ιρ pá pmaét Eappuiz na Róma, ιρ ní paiβe aomáil
aca ai airoppionnpa oile το beit ai éiunn acét Eappoz
na Róma amáin ζup an aimpiz úo,” .i. zo ළabáltap ළall.
Šioeao ní píoρ an ní-re aοειρ Sanvepur, map ιρ pollur
15 α ppałtapι Čairil, map α labpian ai ímuil páiò mac
έιπεamóin, ιρ map α bpoullpigeann an t-áipeam píoγ το
píol έιπεamóin το ළab έιπε pé bpáοpαιγ το píołao an
έπειοιμή ι νέiunn αςυρ οα έιρ. b “Οο ළab ímuil páiò
flaitéap έιπεανν oeic mbliaðna, αςυρ pul το píołao
20 puaγail Čpiopt lé páοpαιγ ι νέiunn το ළαβαοapι 57 piγ
το píol an píoγ céaona flaitéap έιπεανν αςυρ pór το

a. Hiberni initio statim post Religionem acceptam se suaque omnia in Pontificis Romani ditionem dederant, nec quemquam alium supremum principem Hiberniae ad illud usque tempus praeter unum Romanum Pontificem, agnoverant.

HISTORY OF IRELAND.

BOOK II.

I.

Of the kings of Ireland and of their history after the Faith and of its annals to the coming of the Normans hither, and to their acquiring supremacy over the country, as follows :

SANDERUS says in the first book on the English Schism that the Gaels, immediately on their accepting the Faith, put themselves and all they had under the power and government of the Bishop of Rome ; and that they had no other chief prince over them but the Bishop of Rome until the Normans gained the supremacy of Ireland. These are the author's words : " The Irish," says he, " immediately on their accepting the Faith, put themselves and all they had under the obedience and government of the Bishop of Rome, and they did not acknowledge any other chief prince over Ireland but the Bishop of Rome until that time," that is, until the Norman Invasion. But this statement of Sanderus is not true, as is plain from the Psalter of Cashel, where it speaks of Irial Faidh, son of Eireamhon, and where it gives the number of the kings of the race of Eireamhon who ruled Ireland before Patrick planted the Faith in Ireland and afterwards. " Irial Faidh ruled the kingdom of Ireland ten years, and before the rule of Christ was planted by Patrick in Ireland fifty-seven kings of the stock of that king held the sovereignty of Ireland ; and

b. ἱρὶαδ propheta per decem annos regnavit, et antequam regula Christi per Patricium seminata esset in Hibernia, de semine eiusdem Regis quinquaginta septem reges regnaverunt super Hiberniam, et post Patricium de prole illius quinquaginta reges.

báodar caogao míg do ílioct an fíri céadna i bflaitear Éireann o'ér páoraisg." Agus acá ro pollur a hannálaisb dopta Éireann agus ar an Réim Ríogíurde.

- 25 Ag ro marí tís Policiuonicon ar an ní gcéadna-ro, marí a n-abair: a "Ó éigeadt páoraisg go haimeiri fírlimio míg (.i. ní Muíman) do báodar 33 míg i bflaitear Éireann fead ceitpe céad bliadán; i n-aimeiri iomorro fírlimio tángadur fionnloclonnaisg mé páirtear Noruaegienses marí
30 aon mé n-a otaoiread Turgesiuir go héirinn." Ar rin ir iontuigte go maíadur mígte ar Éirinn do gaeoelaisb i noisid aimeiri páoraisg. Agus aueir an t-ugad céadna na bmaípa céadna-ro ríor ran áit céadna: b "Ó aimeiri Turgeir gur an míg noéideanac Ruaidrí míg Connaet do
35 báodar 17 míg ar Éirinn."

- Ar gac ní oíob ro ir pollur nac ríor a máo nac maíbe ní ar Éirinn ó aimeiri páoraisg go Sabáltar Gall. Agus tís leir ro an ní léagtar ran 36 eipirtil do ríorob Anreimur naomta, airmearpos Canterburie, marí a
40 ríorobann go Muircearac Ó bmaí ní Éireann, amail léagtar ag Doctúir Urreir ran veacán do énoraisg ré do leirneadab naomcléire Éireann ir Sacran go aroile; agus do méir an ugdur céadna marí a ríorobann Anreimur gur an Muircearac gcéadna an ran fá haoir von
45 Tigearna II00, marí a n-abair: c "Anreimur óglac eagailpe Canterburie go Muircearac glórmair tré gíaraisb Dé ní Éireann"; agus marí ríorobar airmearpos Canterburie Lanfrancur go Toirnealbac Ó bmaí ní Éireann an ran fá haoir von Tigearna I074, do méir Doctúir Urreir

a. Ab adventu Sancti Patricii usque ad Feldemidii Regis tempora triginta tres reges per quadringentos annos in Hibernia regnaverunt; tempore autem Feldemidii Noruaegienses duce Turgesio terram hanc occuparunt.

b. A tempore Turgesii usque ad ultimum monarchum Rodericum Conatii Regem septemdecem reges in Hibernia fuerunt.

moreover, there were fifty kings of the descendants of the same man ruling the kingdom of Ireland after Patrick." And this is plain from the ancient annals of Ireland and from the Reim Rioghruidhe.

Thus does the Polycronicon treat of the same matter where it says: "From the coming of Patrick to the time of king Feidhlimidh (i.e., king of Munster), there were thirty-three kings on the throne of Ireland in the space of four hundred years. And in the time of Feidhlimidh the Fionnlochlonnaigh, who are called Norwegians, together with their leader Turgesius, came to Ireland." From this it is to be inferred that there were kings over Ireland of the Gaelic race after the time of Patrick. And the same author uses these very words in the same place, "From the time of Turgesius to the last king Ruaidhri, king of Connaught, there were seventeen kings over Ireland."

From all these facts it is plain that it is not true to say that there was no king over Ireland from the time of Patrick to the Norman Invasion. And with this agrees what we read in the thirty-sixth epistle written by St. Anselmus, archbishop of Canterbury, in which he writes to Muircheartach O'Briain, king of Ireland, as we read in Doctor Usher in the gleanings he has made of the letters written to one another by the holy clerics of Ireland and of England, and according to the same author, where Anselmus writes to the same Muircheartach in the year of the Lord 1100, where he says, "Anselmus, servant of the Church of Canterbury, to the glorious Muircheartach by the grace of God king of Ireland"; and as Lanfrancus, archbishop of Canterbury, writes to Toirdhealbhach O Briain, king of Ireland, in the year of the Lord 1074, according to Doctor

50 ran áit do haitléaḡaḡ linn, a “Lanfrancus peccatōc asur
 aiphearpōc neamōionḡimálta naoimeḡailre Dorobernenfir
 beannaḡc go reirbír ir go nḡuioe go Toirirōealbac míc
 Éireann.”

Atá as neapcḡaḡ lé fíunne an neite-re an ní léaḡtar
 55 ran 4I eipirtil ran leabair céadna, mar a reirōbann an
 céio-henrí ní Sacran go Raulphur aiphearpōc Canteri-
 burie as a iairaiō air ḡiáda do éabairt do fḡaḡar dar
 b’ainm Gregorius asur a oirnead’ n-a earpōc i n-áe Cliaḡ
 tré foráileam míc Éireann. As ro briatḡa míc Sacran an
 60 ran fá haoir von Tíḡearna II23: b “Do foráil ní Éireann
 oim-ra lé ’n-a reirōbinn asur buirḡéiríḡ Óuiblinne sur
 éḡaḡar an ḡieaḡóir-re ’n-a earpōc, ir do éuirḡar
 éḡaḡar é da oirnead. Uime rin foráilim-re oir-ra,
 ionnur go ucḡḡá a n-iairaiō oóib, cóimlionaḡ ḡan éairt
 65 do óéanam air a oirnead.”

Ar ḡaḡ ní da noubramair ir pollur naḡ fíoir mé a mád
 naḡ maibe ní ná airuaḡtarán air Éirinn go Sabaltar ḡall;
 asur ir pollur fíoir naḡ maibe cur cinnce as pápa na
 Róma air Éirinn maím, áḡ mar do bí air an Spáinn nó air
 70 an bḡiaingc nó air éiríōaib oile go haimfir Óonnḡaḡa
 mic bḡiam Óóiamie do éuar von Róim tuairim ir reat
 mbliadna véas air tré fíoir pul táḡaḡar ḡall i nÉirinn.
 ḡiōeas air noul do Óonnḡaḡ mac bḡiam von Róim, amail
 aoubriamair éuar, tḡ féin asur uairle Éireann aonta mé
 75 cur do beir as earpōc na Róma oim, do briḡ go mbíoir
 féin earaontaḡ mé céile fá iomḡornam Éireann. Óir tar
 ceann go reirōbair uḡar go coitḡeann sur bḡionn
 Conḡantinur imfir iair nḡabáil bairtē ó oilein iair-
 éair Eoir a Óilberter pápa, níoir fealb von pápa air
 80 Éirinn rin, do briḡ naḡ maibe fealb na hÉireann as aoin-
 imfir da maibe maím ran Róim ná as Conḡantin. Da

a. Lanfrancus peccator et indignus Dorobernensis Ecclesiae
 archiepiscopus magnifico Regi Hiberniae Terdeluaco benedic-
 tionem cum servitio et orationibus.

Usher in the passage we have quoted: "Lanfrancus a sinner and unworthy archbishop of the holy Church of Dorobernia, benediction with service and prayers to Toirrdhealbhach, king of Ireland."

The truth of the same position is strengthened by what we read in the forty-first letter in the same book, where Henry the First of England writes to Radulphus, archbishop of Canterbury, asking him to give orders to a priest called Gregorius and consecrate him bishop in Dublin by the direction of the king of Ireland. He rears the words of the English king in the year of the Lord 1123: "The king of Ireland in writing, and the burgesses of Dublin have made known to me that they have elected this Gregorius bishop, and have sent him to thee to be consecrated. Therefore, I command thee to grant their petition and to perform his consecration without delay."

From all we have said it is plain that it is not true to say that there was neither king nor chief ruler over Ireland until the Norman Invasion; and it is moreover plain that the Roman Pontiff had never definite authority over Ireland any more than he had over Spain or France or other countries until the time of Donnchadh, son of Brian Boraimhe, who went to Rome about seventy-seven years before the Normans came to Ireland. But when Donnchadh, son of Brian, went to Rome, as we have said above, himself and the nobles of Ireland consented to the Bishop of Rome's having authority over them, because they were wont to contend with one another for the mastery of Ireland. For, although authors generally write that the Emperor Constantine, after his baptism, bestowed the islands of western Europe on Pope Sylvester, that did not give the Pope possession of Ireland, since no emperor that was ever in Rome, nor Constantine, had possession of Ireland.

b. Mandavit mihi Rex Hiberniae per breve suum et Burgenses Dublinae quod elegerunt hunc Gregorium in Episcopum et eum tibi mittunt consecrandum. Unde tibi mando ut petitioni eorum satisfaciens eius consecrationem sine dilatione expleas.

péir rin cionnur b'éirir go mbiaó b'ísz ran ceart vo-
 béarmaó an t-impir von pápa ar an ní nac mairbe 'n-a
 feilb féin ná i feilb donuine va utáinig 'n-a úiaió ran
 85 impiréact ó join? Agus uime rin ní hinnearta go mbiaó
 coimóir na héireann vo míogact—zan ceao vo Úoctúir
 Sanoeur—zan airoflait ná airoir uirre ó aimpir páorais
 go Sabáitar Gall act an pápa amáin.

Cuirfeam ríor annro ar an reanúr, sul laibeoriam
 90 ar míogais Éireann iar zcpeirveam, an moó ar a noéinci
 míoga o'orougaó i nÉirinn, agus creao fá n-orouigéi iao,
 ioir airoirísz ir mísz cúisio ir p'riomflait fearainn. Tuiz
 nac bíoó vo zairim i nÉirinn i n-állóo act zairim míog sz
 a b'flaitéir fearainn, amáil fá nóir von éine lúuioéac (act
 95 amáin go mbíoir uiuioé sz an zcine lúuioéac) agus vo
 mhórán ve éineadúib oile, amáil vo bíoó taoiréac i nAlbain
 sz Dál Riada nó zur míogaó fearszur Mór mac Earca
 oria.

Ir é fáé iomorro fá míogéar don uime amáin ór cionn
 100 na bpuibleac ir na zcpióó ionnur go mbiaó zác don 'n-a
 flaitéar féin umál vó, ir zan ar breit vo neac úioó
 f'fearabha ná cupi 'n-a azaio fearó a flaitéir féin, agus
 a tuizrin zurab ó Úia ir coónac agus ir cuiméac ór
 cionn cáic vo hoirouigéao 'n-a mísz ór cionn na bpuibleac
 105 é va b'ollamnuzaó, agus va péir rin go noleazair vóib
 umla vo éabhair vó ir a tuizre zurab é an t-aoin-Úia
 céaoia ir coónac ar neam ar talmain ir ar ifreann tug
 an rmacé join vó, ir zurab uaió ruair flaitéar; agus
 ir minic zurab iao na vaioine ir zlioca agus ir foaluméa
 110 vo bíoó i nÉirinn vo tozéaoi i b'flaitéar vo rmacéugaó
 an uile ir vo éiméangail na cána ir vo f'naómaó na
 ríóccána, mar atá Sláingé mac Deala mic loic fá airo-
 breiteam i nÉirinn 'n-a aimpir féin, Ollam fóola vo
 bí foaluméa agus Tigeirinnur a mac vo bí fearac mar

How, then, could there be any force in the right which the emperor might give to the Pope, to what was neither in his own possession nor in that of any emperor that succeeded him since? And hence, it is not to be supposed that so large a kingdom as Ireland—Doctor Sanderus notwithstanding—would have no high chief or high king over it from the time of Patrick to the Norman Invasion, but the Pope alone.

Before we speak of the kings of Ireland after the Faith, we shall set down here from the seanchus the manner in which kings were inaugurated in Ireland, and for what object they were inaugurated, including high kings and provincial kings and territorial high chiefs. Know that formerly in Ireland the only title the territorial chiefs had was that of king, as was the custom among the Jewish nation (except that the Jewish nation had dukes), and amongst many other nations; thus the Dal Riada in Scotland had a leader, *taoiseach*, until Fearghus Mor, son of Earc, was made king over them.

Now, the reason why one person is made king over tribes and over districts is in order that each one in his own principality should be obedient to him, and that none of them should have power to resist or oppose him during his sovereignty, and to have it understood that it was by God who is Lord and ruler over all that he has been appointed king over the peoples to govern them, and hence that they are bound to obey him and to bear in mind that it is the same only God who is Lord of heaven and of earth and of hell that gave him that authority, and that it was from Him he obtained sovereignty; and frequently it was the cleverest and most learned people in Ireland who were chosen to reign, to repress evil, to adjust tribute, to make treaties of peace, such as Slainghe, son of Deala, son of Loch, who was chief judge in Ireland in his time, Ollamh Fodla, who was learned, and Tighearnmhus, his son, who was likewise

- 115 an gcéadna, agus Cormac mac Airt do bí eolad ran
 bpeiteammar Tuaithe ir po rchíob an Teagarc Ríog; agus
 mar rin i tóir na n-aimpear ir iad luét an feara agus an
 oream ba mó fonn don máitear púiblíche do méaduigh
 do toghaí lé fearaib éireann ór cionn na gcíoch go
 120 odtáinig Pádraig ir neart na heagailre. Agus ó táinig
 Pádraig, ir as na hearogaidh as na huairlib agus as na
 cionnicib do bíod toga na míog ir na oitgearna do
 Gabálar Gall; agus na garma cleáctar anoir, mar atá
 bairín bíocht iarlá Maigueir nó Duice, níor cleáctad
 125 i éirinn iad aet Triaet Tigearna Flait nó Rí, agus a
 rlonnad ó na chíochaid do bíod 'n-a reilb.

Ré linn iompario garma do glacad óóib tigeat an
 cionnice agus an leabair da ngairtear an Teagarc Ríog
 leir, mar a mbíod ruim cumair nóir ir meáct na chíche,
 130 agus mar a mbíod foillriugad an luaitheáct bíor ó Óia
 ir ón pobal tré máit do déanam, agus an oíogaltar bíor
 ór a cionn féin ir ór cionn a fleáctar tré neamcomall
 ceirt ir córad, amail oruigeat leabair na Ríog ir an
 Teagarc Ríog do déanam.

- 135 Ir minic fór do beantad upruide da gcáiruib do
 óruing oíob fá comhlionad meáctar na chíche do réir
 Teagairc na Ríog, nó an mige do léigean oíob gan
 impearan, amail do beantad Tuata Dé Danann do bpear
 mac Ealaetan i n-aimpí míogáctar éireann do tabairt do.

- 140 Ir é an cionnice do-beiread rlat i láim gad tigearna
 ré linn garma do gabáil; agus o'éir na flait do óáil
 do, do cúiread i gcéill do na tuatad na mígead an
 tigearna nó an mí a leat arim do glacad ó foin amad do
 rmaetugad a tíre, aet beir umal da flait amail rcoláire
 145 da máigirir. Óir amail do-beir an rcoláire cionna

well-informed, and Cormac, son of Art, who was learned in the Breitheamhnas Tuaithe and who wrote the Instruction for Kings ; and thus in the beginning of the ages it was the learned and those who were most zealous for the aggrandisement of the public weal that the men of Ireland elected to rule the districts until Patrick came with the power of the Church. And since the coming of Patrick, it was the bishops and the nobles and the chroniclers who elected the kings and lords until the Norman Invasion ; and the titles that are in use now, as baron, viscount, earl, marquess, or duke, were not in vogue in Ireland, but triath (chief), tighearna (lord), flaith (prince) or ri (king), and they were surnamed from the districts they possessed.

Now, on the occasion of their being inaugurated, the chronicler came forward bearing the book called the Instruction for Kings, in which there was a brief summary of the customs and laws of the country, and where it was explained how God and the people would reward the doing of good, and the punishment that awaited the king and his descendants if he did not carry out the principles of justice and equity which the Book of Kings and the Instruction for Kings direct to put in practice.

Often also some of them had to give sureties from amongst their friends for the carrying out of the laws of the country in accordance with the Instruction for Kings, or else to forego the sovereignty without a struggle, as the Tuatha De Danann might take sureties from Breas, son of Ealathan, on the occasion of giving him the sovereignty of Ireland.

It was the chronicler's function to place a wand in the hand of each lord on his inauguration ; and on presenting the wand he made it known to the populace that the lord or king need not take up arms thenceforth to keep his country in subjection, but that they should obey his wand as a scholar obeys his master. For, as the wise scholar

ḡrád ír umlaét ír buíðeácar da máizirtir, ír mar rin
 oligítear do na hioétaráinib beit da míoḡaib, tpe mar ír
 lé rlaic córa ír ceirt rtiúrar na hioétaráin, ír naé lé
 raobar airm na héaḡcóra.

160 Ír amlaíó bíor an trlat do-beir an t-ollaí 1 láim an
 míoḡ ḡeal ḡo hiomlán, do comaréta na rírinne lé otuig-
 téar an ḡile bíor ran rlaic, do bpiḡ ḡo ramailtear an
 ḡeal mīr an bfrírinne ír an toub mīr an mbpiḡ.

Ír í cúir fá mbi an trlat oípead, da cúir 1 ḡcéill do
 155 na puibleaáib ír do na tuaáib ḡuab oípead ḡlan ḡan
 élaon oligear an mī beit 'n-a bmaáib ír 'na bpeáib
 ioiri áraio ír námaio, ioiri tpean ír anbrann, do péir
 mar do beit impearan ioiri a óá láim.

Ír uime oíuigítear an trlat foim ḡan fáob ḡan
 160 énarán uirpe aét comhéiró uile, da cúir 1 ḡcéill do na
 tuaáib ḡuab amlaíó oligio na tigearinaíbe beit ḡan
 anfoiaét ḡan ḡairbítean aét comhéiró fá cúir ceirt ír
 coméruim do ḡad donuine, do áraio ír do námaio, do
 péir a ḡcóra, ḡrl.

165 1 oTeamraiz do ḡairéi ḡad mī do míoḡaib éipeann
 maí aḡ a mbíó míoḡaét éipeann uile, do toil na
 n-ollaíman ír na n-uaral ma ḡceiríeam, aḡur do toil
 eaḡailre uairle ír ollaíman ó foim anuar, ar leic na Ríog.

1 oTulaiz óḡ do ḡairéi ó néill; aḡur ó Caáin ír
 170 ó háḡáin do ḡaípead é. Ó Donnḡaile a marurcál rluaiḡ
 ír muinntear bmuíleín ír clann bíoíeasra bpeíteamain
 pémeáair ulaó uile.

1 ḡCill mic Cíeannáin do ḡairéi ó Domnall; aḡur ó
 Fíorḡail do ḡaípead é, aḡur ó ḡallcúbar a marurcál
 175 rluaiḡ.

Ar Maiz ádar do ḡairéi ó bmaí; mac na mara
 do ḡaípead é; Ó Duibíoir cóill na manac aḡur maḡ
 Cormaí a marurcál rluaiḡ; muinntear flanncuíbe a

loves and obeys and is grateful to his master, in the same way subjects are bound to their kings, for it is with the wand of equity and justice he directs his subjects, and not with the edge of the weapon of injustice.

The wand which the ollamh places in the king's hand is altogether white, as a token of truth as symbolised by the whiteness of the rod, since whiteness is likened to truth, and blackness to falsehood.

The reason why the wand is straight is to signify to the people and the tribes that the king is bound to be straight and faultless, without bias in his words and judgments between friends and enemies, between the strong and the weak, as if there were a contention between both his hands.

The reason it is ordained that the wand be without knot or excrescence, but be altogether smooth, is to signify to the people that the lords are bound to be free from unevenness or roughness in dealing justice and equity to all, to friend and enemy, according to their deserts, etc.

It was at Tara on Leic na Riogh that every one of the kings of Ireland who possessed the kingdom of all Ireland, by the consent of the ollamhs and of the nobles, used to be inaugurated before the Faith, and by the consent of the Church and of the ollamhs ever since the Faith.

It was at Tulach Og that O'Neill was inaugurated, and it was O Cathain and O Hagain who inaugurated him; O Donnghaile was his marshal of the hosts and muinntir Bhrislein and clann Biorthagra were the brehons of feineachas of all Ulster.

At Cill Mic Creannain O Domhnaill was inaugurated, and it was O Fiorghail who inaugurated him, and O Gallchubhair was his marshal of the hosts.

At Magh Adhar O Briain was inaugurated; it was Mac na Mara who inaugurated him. O Duibhidhir of Coill na Manach and Mag Cormain were his marshals of the hosts;

ḃreiteamain féineadair; clann Ćraic a ollamain pé ván;
 180 clann Ćruicín nó clann Ḃruaideada a ollamain pé
 reancur.

Ar lior beanncairí vo gaircī mac Cairicais; Ó Súill-
 eabáin móir asur Ó Donnada móir vo gairead é;
 muinnteari Ruairc a maircáil rluais; clann Doúadain
 185 a breiteamain; muinnteari Óálais a ollamain pé ván,
 asur muinnteari Óuinnín a ollamain pé reancur.

Ar Ćnoc an boza vo gaircī mac murada; asur
 Ó Nualláin vo gairead é; a ead ir a earrad vo Nualláin;
 Ó Doirdáin a breiteam, asur mac Eodada a ollam pé
 190 ván.

Ar leic mic Eodada vo gaircī tigearna Cinnriolad;
 asur mac Eodada vo gairead é.

Ar Óun Caillige béirre vo gaircī Ó Ḃrain, asur
 mac Eodada vo gairead é.

II.

195

Vo ríogaid éireann o'ér Ćreirim anro ríor.

Vo gab laogaire mac Néill naoigiallais mic Eodad
 Muigheadóin mic Muireadais Ćiriz mic Fiacrad Sraib-
 tine vo ríol éireamóin ríogad Ćireann veic mbliadna
 ar ríor; asur fá hí Ríogad a madair; asur ir í an
 200 ceatramad bliadain va flaitear vo cuir Coeleptinur
 pápa páraiz i nÉirinn vo ríolad an Ćreirim, an tan
 fá haoir von Tigearna 431 bliadain. Asur bliadain ir
 trí ríor fá haoir vo páraiz an tan roin. Óir an tan
 tugad i mbroir é, an naomad bliadain vo flaitear Néill,
 205 ir pé bliadna véas fá haoir vó; asur vo ead na hoct
 mbliadna véas vo bí roime vo flaitear Néill, ionnur go
 maid mar rin eirre bliadna véas ar ríor; asur cuirtear

muinntear Flannchuidhe were his brehons of feineachas; clann Chraith his ollamhs in poetry; clann Chruitin or clann Bhruaidealha his ollamhs in seanchus.

On Lios Beannchair Mac Carrtaigh was inaugurated. It was O Suilleabhain Mor and O Donnchada Mor who inaugurated him. Muinntear Ruairc were his marshals of the host; clann Aodhagain were his brehons; muinntear Dhalaigh were his ollamhs in poetry, and muinntear Dhuinnin were his ollamhs in seanchus.

On Cnoc an Bhogha Mac Murchadha was inaugurated; and it was O Nuallain who inaugurated him; his steed and trappings for O Nuallain. O Deoradhain was his brehon and Mac Eochadha his ollamh in poetry.

On Leac Mic Eochadha the lord of Ui Cinnsealaigh was inaugurated, and it was Mac Eochadha who inaugurated him.

On Dun Caillighe Beirre O Brain was inaugurated, and it was Mac Eochadha who inaugurated him.

II.

On the kings of Ireland after the Faith as follows:

Laoghaire, son of Niall Naoighiallach, son of Eochaidh Muighmheadhon, son of Muiredhach Tireach, son of Fiacraidh Sraibhthine, of the race of Eireamhon, held the sovereignty of Ireland thirty years; and his mother was Rioghnach; and it was in the fourth year of his reign that Pope Coelestinus sent Patrick to Ireland to plant the Faith, in the year of the Lord 431; and Patrick was sixty-one years of age then. For when he was taken into captivity in the ninth year of the reign of Niall his age was sixteen years, and he lived the remaining eighteen years of the reign of Niall, so that he was thirty-four years at the close

leir rin na trí bliadhna ficead do bí Dáti i bflaitear
 Éireann, ionnurf go maibe páorais readt mbliadhna óas
 210 ir óá fícto an tan mo marbadó Dáti; agus cuirtear
 ceirte bliadhna do flaitear laogaire leir rin, go noéin
 rin bliadhain ir trí fícto ó'aoir as páorais as teadt i
 nÉirinn óó. Agus ir móire ir inéireote fírinne an
 neite-re mar léagtar ran leabair da ngoirtear Martyro-
 215 logium Romanum garab óá bliadhain agus ré fícto fá
 haoir do páorais an tan fuair ré bár. Ionann rin agus
 garab bliadhain ir trí fícto fá rlan óó as teadt i
 nÉirinn 'n-a earpoz. Óir ir veairb garab bliadhain ir
 trí fícto do bí as ríolaó an éireoin i Éirinn rui fuair
 220 bár. Sióeas do cuir Coelestinur ré bpáorais Palatour
 'n-a earpoz do ríolaó an éireoin i nÉirinn an tan fá
 haoir don Tigearna 430, do péir Beo i n-annálairb
 Staire na Sacran. As ro mar aoir: a "An tan fá
 haoir don Tigearna 430 bliadhain do cuir Coelestinur
 225 pápa Palatour 'n-a earpoz ar oír gur na Scotairb
 ré eireoeam do Éiríoe oób." Agus ir i rin an tiear
 bliadhain do flaitear laogaire agus an bliadhain ma
 bpáorais óó teadt i nÉirinn. Agus iar moctain Éireann
 óó mar don mé óá éleireas óas, do gab tír i n-íoctar
 230 laigean as Innbeair Deasair, ir do beannuis trí cealla
 ann rin, mar atá Ceall Fine mar ar fágaib a leabair
 agus cuir do éairib póil ir Peasair; an daia cill Tead
 na Rómánac; agus an tiear cill Domnac Airoa; agus
 iar mbeannugaó na gceall roin óó, tis Náti mac Garreón
 235 tigearna na tíre rin agus ionnarbair ar an gcóir rin é,
 go noeasair i nálbain go bfuair bár ann rin.

Óála páorais táinig i nÉirinn i gcionn bliadhna i
 noisair pálatour agus ceatir ar fícto do naomícléir
 'n-a focair; nó do péir Henricur Antipiooienfir i
 240 mbeasair S. Seimmanur, amail léagtar ran 168 ca. go
 oir páorais tríocad earpoz leir i nÉirinn. As ro

of that reign. Add to this the twenty-three years Dathi held the kingdom of Ireland, and it leaves Patrick fifty-seven years when Dathi was slain. Add four years of Laoghaire's reign to this, and it gives sixty-one years as Patrick's age on his coming to Ireland. And this is rendered the more probable, as we read in the book called the Roman Martyrology that Patrick's age was six score and two years at his death. This is equivalent to saying that he had completed his sixty-first year when he came to Ireland as bishop. For it is certain that he spent sixty-one years in planting the faith in Ireland before his death. But before Patrick, Coelestinus sent Paladius as bishop to plant the Faith in Ireland in the year of the Lord 430, according to Beda in the annals of the History of Sacsa. Thus does he speak : " In the year of the Lord 430 Pope Coelestinus sent Paladius as first bishop to the Scots who believed in Christ." And that was the third year of the reign of Laoghaire and the year before Patrick came to Ireland. And when he reached Ireland with twelve clerics he landed in the lower part of Leinster at Innbhear Deaghaidh, and blessed three churches there, to wit, Ceall Fine, where he left his books and a portion of the relics of Paul and Peter ; the second church, the House of the Romans, and the third church, Domhnach Arda. And when he had blessed these churches, Nathi, son of Garrchon, lord of that country, came and banished him from that district, and he went to Alba and died there.

As to Patrick, he came to Ireland a year after Paladius, with twenty-four holy clerics, or, according to Henricus Antisiodorensis in the life of St. Germanus, as we read in the 168th chapter. Patrick brought thirty bishops with him to Ireland. Here are the author's

a. Anno quadringentesimo tricesimo Paladius ad Scotos in Christum credentes a Coelestino Papa primus mittitur episcopus.

briathra an ughair: a “Do éirí pádraig beannuighe,”
 ar ré, “ar tteacht eadtra fada agus a críoch imdeán lúthdair
 ar a muinntir féin ar otúr ’n-a láthair, agus ar gcríonn-
 245 iugadh tríocho eapros do hoineadh leir féin tar leir, do
 éirí i bfróghair an Tighearna iad, ar mbeir don fróghair
 móir ír don meiril beas.” Ar ro ír iontuighe go
 dtánghadair fúireann prialáideadh lé pádraig i nÉirinn
 do fíola do an éireimh.

250 Léagtar fóir ran feanóir an tan do bí pádraig as
 teacht i nÉirinn, an méir fuaire do éine Scuit as a maibe
 folur an éireimh, go dtug leir i nÉirinn iad, agus do
 bí foghlaim ír creideamh ír meacht ar coimeád i nÉirinn
 feadh éiríe céad bliadhán d’éirí pádraig do teacht go
 255 teacht lochlonna do innce. Do bíod fóir aitheas da buala
 i nAis Macla ír i gCaireal an tan roin. Atá Henricus
 tuar ran 174 ca. as a páir gur moim pádraig éirí roir
 fonn duine agus rppriod, agus gur bean an deachmad mír
 díob don eaglaí, mar atá an deachmad cuio do na daoimh
 260 don feamann ír don rppriod; agus do minne manais do
 na fearaib ír cailleadá duha do na mnáib, agus do
 éogaid mainitchead d’óib. As ro mar doirí an t-ughair
 céadna as labhairt ar an oimigh úr mánigh ran deach-
 maid: b’ “Do-níod manais do na fearaib uile ír cailleadá
 265 duha do na mnáib ír do éogaid iomao mainitchead ír do
 oimigh an deachmad mír don feamann ír an deachmad mír
 don rppriod lé cothuadh na oimigh céadna.”

Doirí fóir an t-ughair céadna go dtáinig don oimigh
 do éirí pádraig ríor na maibe cuil ná cearna ná fárad
 270 i nÉirinn naéar lán d’aoir crábhaid ír do naomhaib, ionnur
 go dtáinig de rin gurab é ainm cinnce do bíod ar Éirinn
 feadh na gcríoch oile go coitcheann Oileán na Naomh.
 Doirí Neinnur, ughair bheathna, i Stair na bheathna,

a. Benedictus Patricius itinere longo de regione longinqua peracto, praesentia sui suos exhilarabat et triginta episcopos ex transmarinis partibus congregatos et a se consecratos in Dominicam messem, eo quod esset multa et operarii pauci, destinabat.

words : " Blessed Patrick," says he, " having come a long journey and from a distant country, first gladdened his own people by his presence, and having got together thirty bishops, whom he himself had consecrated beyond the seas, he sent them into the Lord's harvest, for the harvest was great and the labourers few." From this it is to be inferred that a number of prelates came with Patrick to Ireland to plant the Faith.

Moreover, we read in the seanchus that when Patrick was coming to Ireland he brought hither with him as many as he could find of the Scotie race who had received the light of the Faith ; and learning and faith and law were maintained in Ireland for four hundred years after the coming of Patrick until the coming hither of the Lochlonnaigh. Besides, silver was struck at Ard Macha and at Cashel at that time. Henricus above says in the 174th chapter that Patrick made an apportionment of Ireland, as to land, people and cattle, and that he set aside a tithe of these for the Church, to wit, a tithe of the people, the land, and the cattle, and made monks of the men and nuns of the women, and built monasteries for them. Thus does the same author speak referring to these people who formed the tithe : " He made monks of all the men and nuns of the women, and he built many monasteries and he set apart a tithe of the land and a tithe of the cattle for their maintenance."

The same author also says that as a result of the regulation laid down by Patrick, there was not a nook or corner or desert in Ireland that was not full of pious persons and of saints, so that it came to pass that the name by which Ireland was distinguished among the nations in general was the Island of Saints. Nennius, a British author, in the History of Britain, speaking of Patrick, uses these

b. Omnes ergo mares monachos, feminas sanctimoniales, efficiens, numerosa monasteria aedificavit, decimamque portionem terrarum ac pecudum eorum sustentationi assignavit.

as labhairt ar pádraig, na bmaítrá-ro: a “Do éógaidh,”
 275 ar ré, “355 eaglais, do hoimneadh leir an nuimhir céadna,
 355, earraig, tugaidh céana gráda eagailre do trí míle
 ragaire.” As ro marí eiz an reanúir lé Neinnuir ar an
 líon earraig úo do hoimneadh lé pádraig:

280 a cúig lé caogao rruitearraig
 Ró oirniú an cáid,
 um trí céadaidh cruatairraig
 forra oirraidh gráid.

Cibé do éirífeadh i n-iongantra ar líon earraig-ro do
 beir i n-aoinefeacht mé linn pádraig i nÉirinn, léagadh an
 285 ní doeir S. beairnaio i mbeadhó málachiar ar gnáthuadh
 na héiréann do leir a hearraig. As ro marí doeir:
 b “Do-nítear málairt ir iomaíuadh ar earraigaidh do méir
 éirle an airtrearruig, ionnair nac lóir lé haoin earraigóir-
 eadh amáin doin earraig amáin, aet bí beaghad earraig
 290 as gach doineaglaisir aca.” Ar na bmaítráid-re S. beair-
 naio ir iontuigte nar éiríte i n-iongantra an leair earraig
 do luaidheamair do beir i nÉirinn mé linn pádraig, ar
 mbeir don eaglaisir fá bláit an tan roin. Ir luaidheir ir
 ionéiríte i n-iongantra an t-áiréam earraig do luaidhe-
 295 eamair éuar marí léagtar linn i reirleabhaibh go maib
 earraig i nÉirinn i n-aghaidh gach veagántaéta da bfuil
 innre.

Ir veairb fóir a hannálaidh éiréann go nveairna pádraig
 oá airtrearrraig i nÉirinn, marí atá airtrearrraig Aro Mača
 300 príoimáidh éiréann, agus airtrearrraig Cairil; príoimáidh
 iomaíro Aro Mača ór cionn éiréann uile ir go cinnre ór
 cionn leirre Cuinn; agus airtrearrraig Cairil ór cionn leirre
 Mođa go cinnre; agus airtrearrraig as an bpríoimáidh ari; agus ir
 é dohar fá nveairnaidh an t-oiríuadh roin, do bhuig go veairla
 305 airtrearrraig éiréann i reirle rleagta éiréamóin, marí atá
 as laogairre mac Néill; agus níoir gach éogan ir Conall ir

a. Ecclesias 355 fundavit, episcopus ordinavit eo numero, 355,
 presbiteros autem usque ad tria millia ordinavit.

words : " He built," says he, " 355 churches, he consecrated the same number, 355, of bishops, and he ordained priests to the number of three thousand." Thus does the seanchus agree with Nennius as to the number of bishops consecrated by Patrick :

Five and fifty learned bishops
Did the holy man consecrate,
With three hundred young clerics
On whom he conferred orders.

Should anyone be surprised at there being so many bishops together in Ireland in the time of Patrick, let him read what St. Bernard says in the life of Malachias of the custom of Ireland regarding her bishops. Thus does he speak : " Bishops are changed and multiplied at the will of the archbishop, so that a single diocese is not content with a single bishop, but they have almost a bishop for each church." From these words of St. Bernard it is to be inferred that it is not strange that so great a number of bishops as we have mentioned should be in Ireland in the time of Patrick, as the Church was then flourishing. The number of bishops we have above mentioned is the less to be wondered at, since we read in old books that there was a bishop in Ireland for every deanery in the country.

Moreover, it is certain from the Irish annals that Patrick made two archbishops in Ireland, to wit, the archbishop of Ard Macha the primate of Ireland, and the archbishop of Cashel ; the primate of Ard Macha being over all Ireland and especially over Leath Cuinn, and the archbishop of Cashel directly over Leath Mogha, while the primate had higher authority over him. And the reason of that arrangement was that the supreme sovereignty of Ireland was in the possession of the race of Eireamhon, being in the possession of Laoghaire, son of Niall ; and Eoghan and

b. Mutantur et multiplicantur Episcopi pro libitu Metropolitanis, ite ut unus episcopatus uno non esset contentus, sed singulae pene ecclesiae singulos haberent episcopos.

an cúro oile o'uairlib an éinó rin vo gáb bairteadó ó
 páorais gan an eaglais ba pinnriopálta ran niozáct
 vo beit ar a leit féin o'Éirinn, mar atá leat Cuinn, agus
 310 cur vo beit aice ar eagailrib Éireann ar loig an aro-
 flaitir vo bí 'n-a reilb an tan roin. Síol Éibiri, éanna,
 ruaradur ó páorais an raia heaglais ba pinnriopálta
 vo óéanna 1 leit Moza .i. 1 gCaireal, vo briú go raibe
 ceart aca féin ar leit Moza fá níg Éireann gur an
 315 otriát roin ó aimir Cuinn. Ir córaoe ro vo éireannaian
 nac ead aínáin aithearrog Mumán gairtear 1 rean-
 leabhairb iiri ir annálaó Éireann o'aithearrog Cairil,
 aó fói go ngeairtear aithearrog leite Moza uile de.

An ní eile iomoiuo aoeiuo oiong ran aimir-ir go
 320 raib imleac lobair 'n-a caóoiu aithearpuig, ir amlaó ir
 iontuigte rin go raibe aithearrog ir cliair Cairil real
 ar oibiu a Caireal tne foinearic loclonnaó an tan roin
 1 n-aimir mlaolfeaclaionn mic mlaolruanaio vo beit 1
 bflaitear Míoe, agus Néill Caille 'n-a níg Éireann, agus
 325 Olcobair vo beit 1 bflaitear Mumán, agus Turgeirur an
 t-anflait loclonnaó vo beit ag buaioieam Éireann. Oir
 nioir oóca Forannán píoimáio Éireann vo taóran a
 haro Maóa lé Turgeirur, gur ba héigea oó teaó ar
 oibiu von Mumán, ioná aithearrog Cairil go n-a cléir
 330 vo taóran a Caireal lé loclonnaib, agus uil va noiean
 féin go himleac lobair, mar a raóadur coillte ir bogáó
 ir móinte an tan roin. Agus vo áiteadur real va
 n-aimir ann rin mé linn leatruim loclonnaó vo beit
 oira.

335 Ní faótar linn 1 n-annálaib Éireann vo beit 1 n-Éirinn
 aó oá aithearrog, mar atá aithearrog Aró Maóa agus
 aithearrog Cairil go haimir an Cáioioiál loanne

Conall and the other nobles of that race, who were baptized by Patrick, insisted that the principal church in the kingdom should be in their own half of Ireland, to wit, in Leath Cuinn, and that it should have authority over the churches of Ireland after the manner of the supreme sovereignty which was then in their possession. As to the race of Eibhear, they were permitted by Patrick to found the second principal church in Leath Mogha, namely, in Cashel, because to them belonged Leath Mogha under the king of Ireland from the time of Conn up to then. This should with the greater reason be believed from the fact that the archbishop of Cashel is called not only archbishop of Munster, but also archbishop of all Leath Mogha in the old books of chronicles and annals of Ireland.

But as regards another statement made by some writers of the present time that Imleach Iobhair was the seat of an archbishop, it is to be understood in this way: the archbishop and the clergy of Cashel were for a time banished from Cashel in these days, through the oppression of the Lochlonnaigh, when Maoilseachlainn, son of Maolruanaidh, was king of Meath, and Niall Caille king of Ireland, and Olchobhar king of Munster, and while Turgesius the Lochlonnach tyrant was harassing Ireland. For the expulsion of Forannan, primate of Ireland, from Ard Macha by Turgesius, so that he was forced into banishment in Munster, was not a more likely event than that the archbishop of Cashel and his clergy should be driven from Cashel by the Lochlonnaigh, and should betake themselves for refuge to Imleach Iobhair, where there were then woods and bogs and morasses. And there did they spend some of their time while they were subject to the persecution of the Lochlonnaigh.

We find in the annals of Ireland only mention of two archbishops being in Ireland, to wit, the archbishop of Ard Macha and the archbishop of Cashel, down to the time

Παριον το τεαετ ι νειμνν μαρι δον με Σιολλα Cúiorc Ó
 Conaice, eapros leapa móiri, leagáio an pápa ι νειμνν
 340 an tan roin, an tan pá haoir von Tigearna II52. Óir
 an bliadain rin vo émuinnigeadar comairle coitceann as
 Ceannanur na Miúe, mar ai hoimead aitheapros ι náe
 Cliaé asur aitheapros ι oTuaim, mar a bfuairi zac airo-
 eapros oioð Pallium, amail cuirream rior va éir ro a
 345 hannálaid dorta éimeann vo reirioðad ι gCluain Eirnead.

III.

Ai mbeir vo páorais as riolað an éireoinn ι νειμνν
 ι n-aimyri laogairie, ir é Dongur mac Natpmaoið pá mí
 Muíman; asur me tmuall vo páorais vo feanmóiri von
 Muíman, tis Dongur mac Natpmaoið céanna ι scoinne
 350 páorais o' fáiltiugad ioinne go Maiz Feimean ι nDéirið
 tuairceir, ir beirir go miospórit Cairil é ι neoganaeð me
 máiocear an Trian Meaðónad aniu; asur vo zab Dongur
 crieoedm ir bairtead uaid ann. As ro mar aueir rein-
 beata páorais vo haiteleagad linn as triactad ai Muall
 355 euar: a "Ré mbeir as tmuall von Muíman oó, tis mí
 Muíman, Dongur mac Natpmaoið, 'n-a óail go Maiz Feimean
 ι otalam na nDéire ir vo éreoiris go lútgáimead von
 mioscétair va ngaircear Cairéal ι gcið eoganaeðta é, asur
 ir ann rin vo éire an mí Dongur ir vo zab bairtead."
 360 Asur ran ait céanna luaidcear gmuab tme bonn Dongura
 vo cuir páorais lor a baicle. As ro an ní léagtar
 ann: b "Iar mbeir vo naom páorais 'n-a fearam as
 beannaedad an mios vo ráed leir mun a naombaiðle ι
 gcoir an mios." Ar ro ir iontuigte gmuab tme coir mios

a. Dum vero in Momoniam proficisceretur, venit obviam ei Rex
 Momoniae, Dongur mac Natpmaoið in campo Feimean in terra na
 nDéire, eumque duxit gaudens in civitatem regalem nomine
 Cairéal, quae est in regione eoganaeð, ibique credidit rex Dongur
 et baptisatus est.

when Cardinal Johannes Papiron came to Ireland together with Giolla Criost O Conairce, bishop of Lios Mor, then the Papal legate in Ireland, in the year of the Lord 1152. For in that year they convened a National Council at Ceanannus na Midhe, in which an archbishop was consecrated for Ath Cliath and an archbishop for Tuam, and where each of the archbishops received a pallium, as we shall hereafter set down from the ancient annals of Ireland which were written at Cluain Eidhneach.

III.

While Patrick was planting the Faith in Ireland in the time of Laoghaire, Aonghus, son of Natfraoch was king of Munster, and when Patrick proceeded to Munster to preach, this Aonghus, son of Natfraoch, came to Magh Feimhean in the northern Deise to welcome him, and conducted him to the royal residence of Cashel in Eoghanacht, which is now called Middlethird, and there Aonghus accepted faith and baptism from him. Thus speaks an old Life of Patrick which we quoted above in treating of Niall: "As he was going into Munster, Aonghus, son of Natfraoch, king of Munster, came to meet him to Magh Feimhean in the country of the Deise, and joyfully conducted him to the royal seat which is called Cashel in the district of Eoghanacht, and there king Aonghus believed and was baptized." And in the same passage it is stated that it was through the foot of Aonghus that St. Patrick drove the point of his crozier. Here is what we read therein: "As St. Patrick was standing and giving a blessing to the king, he drove the point of his blessed crozier into the king's foot." From this it is to be inferred that it was through the foot of Aonghus, son of Natfraoch, king

b. Cumque Sanctus Patritius regem stando benedixisset cuspis baculi Sancti fixa est in pede regis

365 Muḡan, donḡur mic naḡraoiḡ, do éuir ḡáorais iunn a
baicḡe, ir naḡ tré cōir eoḡain mic néill ḡioḡ uḡaḡ. Tis
raoi mé reanḡur do leir cuinn féin leir an ní tuar ran
laoiḡ oarab toraḡ: buaiḡ n-eapros ar fuil nḡibḡir, .i.
Torina mac Muirḡir Uí Mḡaolḡonaire. As ro mar aḡeir:

370 Tré bonn donḡuir anba an bpoir,
 do éuaiḡ iunn baicḡe bḡáorais;
 sur lion an t-uḡlár oḡ fuil,
 an ḡnōim ní cōmḡaḡ cōḡuir.

Do báuar cēirḡe mic ríḡeao ir cēirḡe hinḡeana ríḡeao
375 as an donḡur-ro, asur do bḡonn oḡ māc oḡas ir oḡ
inḡin oḡas von eḡḡair oḡob. Ir é an tdonḡur-ro fōr
do oḡuuis reeaball baicḡir ḡáorais ar ḡaḡ neaḡ oḡ
nḡabao baireao ran Muḡain, .i. trí rinḡinne; asur ir
mar ro ríor do oḡoltaoi an éain rin, mar aḡá cūis
380 céao bó, cūis céao caoi iarainn ir cūis céao bḡat,
cūis céao léine ir cūis céao caoia ḡaḡa trear bliḡḡain
do cōmḡiba ḡáorais mar cōir ó ḡioḡaib Muḡan; asur do
bí an cōir roin ḡa oḡol ḡo haimḡir cōmaic mic Cuil-
eannāin. Léaḡḡar fōr i leabair Ruao Mic doḡaḡain ḡo
385 ḡcleaḡḡao donḡur mac naḡraoiḡ oiar eapros ir oieḡ-
neabair raḡair ir oḡ māicḡeireao oḡas ir trí ríeo do
beir mar ḡnāḡmunnḡir 'n-a fōḡair féin do ríor, mé ḡaḡ
aḡreann ir mé ḡuioe oḡe.

Ré linn ḡáorais do beir as ríolaḡ an cḡeioim i nḡiunn
390 i n-aḡmḡir laḡaire, do báuar cēirḡe mic ríḡeao as bḡian
mac eoḡaḡ Muḡḡeaoḡōin, asur fá luḡt cōmḡmḡe do
laḡaire mac néill iao, asur ar mbeir do ḡáorais as
beannaḡao éireann, téio i ḡConnaḡḡaib asur tḡialḡair i
noḡail an mic oḡob roin do ba taoireao oḡia, eicḡen fá
395 hainm oḡo. Mar do cōnnair an rear roin ḡáorais as
teaḡḡ 'n-a láḡair téio ar a eao asur ḡabair as a rḡataḡ,
asur aḡuḡair mé a bḡáḡaib an ní céaoḡa do oḡeanaḡ,
asur ḡan cáḡar do éabair von éḡeireao; asur do-nio

of Munster, that Patrick drove the point of his crozier, and not through the foot of Eoghan, son of Niall, king of Ulster. Even a learned seancha of Leath Cuinn, to wit, Torna,³son of Muiris O Maolconaire, agrees with the above in a poem beginning, "The bishops' blessing on the race of Eibhear." Thus does he speak :

Through the foot of Aonghus, great the discomfort,
Went the point of Patrick's crozier;
So that the floor was covered with his blood,
The deed is no whispered gossip.

This Aonghus had twenty-four sons and twenty-four daughters, and of these he gave twelve sons and twelve daughters to the Church. It was this Aonghus also who imposed Patrick's capitation screaball, that is, three pence for each person who should receive baptism in Munster, and this tax was paid in the following manner, to wit, five hundred cows, five hundred balls of iron, five hundred mantles, five hundred inner garments and five hundred sheep to be given every third year to the comhorba of Patrick as rent from the kings of Munster. And this rent was paid up to the time of Cormac, son of Cuileannan. Moreover, we read in the Red Book of Mac Aodhagain that Aonghus, son of Natfraoch, used to keep in constant attendance on himself two bishops and ten priests and seventy-two young clerics for the purpose of saying Masses and of Divine prayer.

When Patrick was planting the Faith in Ireland in the time of Laoghaire, Brian, son of Eochaidh Muighmeadhon, had twenty-four sons, who were contemporaries of Laoghaire, son of Niall ; and as Patrick was blessing Ireland he went into Connaught and went to meet the son amongst them who was their leader, whose name was Eichen. When this man saw Patrick coming into his presence he mounted his horse and⁴ proceeded to lash it, and directed his brothers to do likewise and not to show reverence to the

amlaio rin aet an mac fá hóige úioib, daí b'ainm Duac
 400 Salac. Anair an fear roin da coir ir céio i scoinne
 páorais ir cuirir fáilte roime ir do-beir uimla ir onóir
 uó. Leir rin tualldair páorais roime go noeacáio do
 látaí Eiden, fá taoiread oiria, ir fiarhuigir de naí b'é
 Eiden é. "Ní mé," aí Eiden. "Maíra tú," aí páorais,
 405 "beannaim-re maí ir níge úioí féin ir don mhéio doí bráit-
 mib atá io fócaí aet an t-aonmácaom úioí tug cádar ir
 onóir daí féin aí ron mo tigeairia." Agus aubairt an
 macaom roin dá maí é féin buí mí oiria go noeacáio méir
 páorais. "Maíraí," aí páorais, "do-beirim-re beann-
 410 aet uir-re, ir buí mí éura, ir biaí an níge agat fíol io
 úiaí;" agus do fíoraí fáirtine páorais, óir do bí páorais
 ir dá earrog éas 'n-a fócaí ag níogáí Duac Salais, agus
 do gnaíuigeaí lé nígeib Connac cuimbiaíde an dá earrog
 éas roin ir dá taoiread éas fíol Muireadais agus Ó
 415 Maíleonaíre do beir 'ga níogáí ó roin i le aí énoc dá
 ngairmtear Caíin fiaíóí.

Doimbiaíom éas aí fíóí aí ceitíre céao ó gein
 Críort go tigeaet páorais i nÉirinn, an ceatíamíad
 biaíom do flaitear laogáire mic Néill, aímáil aub-
 420 íamair; agus biaíom ir trí fíóí do páorais i nÉirinn
 íul íuaí bár; agus dá gcuirtear an t-aíream roin leir
 an áiream éuar, do-níó ceitíre céao noeao ir dá biaíom;
 gonaí dá éaríad roin aubair an reanac an íamí-ro:

425 Ó geanaí Críort, áiream aít,
 ceitíre céao mé taob nócaít,
 ir dá biaíom íaí íaí roin,
 go bár páorais íríom-áíreí.

Léagtar i mbeaíad páorais íuab biaíom ir trí
 fíóí do bí páorais i nÉirinn íaí teacat 'n-a earrog
 430 ínní, ag íríoláí ir ag íeannóir na íríceal, ir ag éanaí

cleric; and they acted accordingly, except the youngest son, whose name was Duach Galach. This man kept on foot, and advanced to meet Patrick and bade him welcome and paid him homage and respect. Upon this Patrick went forward and came into the presence of Eichen, who was their leader, and asked him if he were not Eichen. "I am not," said Eichen. "If thou beest," replied Patrick, "I deprive of success and of sovereignty both thee and as many of thy brothers as are with thee, except the one youth who paid me reverence and honour for my Lord's sake." And that youth said if he were king over them he would do Patrick's bidding. "Then," said Patrick, "I bless thee, and thou shalt be king, and thy seed shall have the kingdom after thee." And Patrick's prophecy came true, for Patrick with twelve bishops attended at the inauguration of Duach Galach as king, and it was the custom with the kings of Connaught ever since to have the comhorbas of these twelve bishops and twelve chiefs of the race of Muireadhach and Ui Maolconaire at their inauguration on the hill called Carn Fraoich.

There were 431 years from the birth of Christ to the coming of Patrick to Ireland in the fourth year of the reign Laoghair, son of Niall, as we have said; and he was sixty-one years in Ireland up to his death, and if this number be added to the previous number, we get four hundred and ninety-two years; and in testimony of this the seanacha composed this stanza:

Since Christ was born, pleasant reckoning,
Four hundred and ninety also
And two full years added thereto
Till the death of Patrick our chief Apostle.

We read in the life of Patrick that he passed sixty-one years in Ireland after he had come hither as bishop, planting and preaching the gospel and working wonders and

feart ir míorbál do méir mar léagtar i mbeataio páorais
do méir ugoairi o'áirite. As ro mar aoiri :

Trí píro bliathán ir bliathán,
ir teart neac ar nac oiaithir.
i néirinn go n-iomao bfeart
do bi páorais as ppoideart.

435

Asur cibé aoiri do nac fuil an mann-ro i mbeataio
páorais, bío a fíor aise sur léagtar linn i bprí-
leabair feanúra sur ríoríob do beata páorais, gac don
440 oíob ar leir m'fén. Asur ir coríamail sur ríoríob gac
neac ní nua ar páorais nacar ríoríob neac oile do cáb.
Uime rin ní cuirte i n-ionganar don tí do léig beata
páorais as donuogair amáin, da oteagmá ríeal nó
míorbál ar páorais i leabair oile nacar léig ran
445 beataio rin.

Ir mé linn laogairie tug Dubtác hua luigair ir feargus
fíle ir Ror mac Tíuim feanúr Éireann da fíoríob ir da
glanad do páorais. Asur táinig de rin sur cuirte do
gceao laogairie coimhail coitceann do oéanaim, mar a mbíad
450 cruinnuigad míog cléirir ir ollamán Éireann mé glanad
an treanúra; asur iar poctam ar donlátarí oíob uile
do togad arta naonbair mé glanad an treanúra, mar
atáir trí míg, trí hearpurir ir trí ollamán mé feanúr.
Na trí míg, laogairie mac Néill ní Éireann, Oáirie ní ulaó,
455 ir Corc mac Luigíbeac ní Muíman. An tríúr earros,
páorais, beimén ir Cairneac. Na trí ollamán mé fean-
úr, Dubtác, feargus ir Ror. Asur do glanad ir do
cuirte do i n-eagar ir i n-oiruigad an feanúr leir an
naonbair roin, asur ir de do gairtí an Seanúr Mór.
460 Atá an tuain oarab torac "Aimhígin glúingéal" as
fíoríob an neirte-re. As ro fíor na roinn ar an tuain
gceadna as fuideam an neirte-re :

uogair an tSeanúra míor
naonbair por cóirig go cóir,
naomhíor a ainm caomao cain
lé fíor naomhíob an naonbair rain.

465

miracles, as we read in a Life of Patrick by a certain author. Thus does he speak :

Three score years and one,
Few there are to whom it is not a mystery,
In Ireland with many prodigies
Did Patrick continue to preach.

And should anyone say that this stanza is not in the Life of Patrick, let him know that we have read in an ancient historical record that there were sixty-four Lives of Patrick written, each of them being distinct from the others. And it is likely that each writer wrote something new about Patrick which none of the others had written. Hence, one who has read the life of Patrick by one author, must not deem it strange if he happen on a story or miracle of Patrick in another book which he did not find in that life.

It was in Laoghaire's time that Dubhthach Ua Lughair and Fearghus File and Ros son of Trichim, brought the Seanchus of Ireland to Patrick to be approved and purified by him. And from this it arose that Laoghaire was empowered to call a general assembly in which the kings, clerics, and ollamhs of Ireland should meet for the purpose of purifying the Seanchus. And when they had all come together nine were chosen from among them to purify the Seanchus, to wit, three kings, three bishops, and three ollamhs in seanchus. The three kings were Laoghaire, son of Niall, king of Ireland, Daire, king of Ulster, and Corc, son of Lughaidh, king of Munster. The three bishops were Patrick, Beinen and Cairneach. The three ollamhs in seanchus were Dubhthach, Fearghus and Ros. And these nine men purified and arranged and established the Seanchus, and it was this that was called the Seanchus Mor. The poem which begins "Aimhirgin Gluingheal" confirms this account. Here follow the stanzas from the poem that bear out this account :

The authors of the Seanchus Mor
Were nine who set it in order rightly,
Naoimhfhios is its fair noble name,
By reason of the sacred learning of that nine.

470

páiríais beinén cairneac cain,
 laogaire mac néill neapcúair.
 feargur fáil, gáire glan,
 agur úaire ní ulaó,

475

agur ní muíhan gan meirg,
 corc mac luigóeac go láimheirg,
 dubéac ua luğair von linn,
 saoi an úearla rof mac tréim.

IV.

Iar nglanaó iompario an tSeanúra mar rin ir ead do
 480 horuigeacó lé huairlib éireann uplamar an tSeanúra
 do cúir ar coiméacó príeláireacó na héireann; agur tug-
 aodar na príeláire céanna fá vearia a reiríobacó 'n-a
 bprímeasailrib féin. Agur acáio cuio do na reinleabairib
 ar maréain amú, nó na micleabairi do reiríobacó arca, mar
 485 acá leabair arto maca, praltairi cáiril, leabair glinne
 oá loó, leabair na húa Congmála, leabair cluana mic
 nóir, leabair fionntoin cluana heiríneac, leabair buirde
 moling, ir leabair Dub molağa, agur prímleabairi
 éireann ó join amac, mar ar coiméacacó an Seanúr gan
 490 leactrom do óéanaim ar neac reoc a céile o'huairlib
 éireann.

Do bíóó fór ruim reanúra na leabair-ro uile i
 praltairi na Teairiac; agur do-nííí prómáó oirra gáca
 trear bliadóin i bfeir Teairiac, amail doubramam euar
 495 ag labairt ar flaitear córimaic. Síeacó mé linn na
 págántacá, ir iao ro ríor na príom-ugóairi do bí iur an
 reanúr ó aimriri go haimriri, mar acá aimirgin glúin-
 geal, Sean mac áige, buirde banugóairi ó páirítear bmaeria

Patrick, Beinen, noble Carineach,
Laoghaire, son of Niall the strong,
Fearghus File, laughter pure,
And Daire king of Ulster.

And the king of Munster without stain,
Corc, son of Lughaidh of the red hand,
Dubhthach Ua Lughair of the lake,
The professor of language, Ros son of Trichim.

Nine sages, of wise aspect,
By whom the Seanchus was set in order
After they had examined it with excellent skill
Through every generation from Aimhirgin.

IV.

Now when the Seanchus had been purified in this way the nobles of Ireland decreed that the charge of it should be entrusted to the prelates of Ireland, and these prelates ordered that it should be copied in their own chief churches. And some of the old books are still extant, or the copies made from them, such as the Book of Ard Macha, the Psalter of Cashel, the Book of Gleann da Loch, the Book of Ui Congmhala, the Book of Cluain Mic Nois, the Book of Fiontan of Cluain Eidhneach, the Yellow Book of Moling and the Black Book of Molaga, and the rest of the chief books of Ireland where the Seanchus was preserved without doing injustice to any one Irish noble as against another.

Moreover, there was a summary of the records in all these books in the Psalter of Tara, and they used to be approved every third year at the Feis of Tara, as we have said above in treating of the reign of Cormac. But in the pagan period the following were the chief authors of the Seanchus from age to age, to wit, Aimhirgin Gluingheal, Sean son of Aighe, Bridhe an authoress, from whom is the expression *Briathra Bridhe* (the sayings of Bridhe).

bhuíde, Connla Caoinbhiaéiriac ríaoi Connacht, Seanca mac
 500 Cúil Claoim, Fáctna a mhac roin, Seanca mac Oiliolla,
 Moirann mac Maoim, Feargus Fionnaithe a chéic Éirinníoch
 Luadéir, Feirceirne Fíle, Néide mac Aúna, Aitíne,
 Ainna, Feargus Fíle mac Aitíne, Neaia mac Fionnchúill
 a Síodáib, Seathamur mac Moirann, Fearadac Fionn
 505 Fearachtac ríogugóir gaoire Éireann, Fícheal, Feargus Fíle,
 Rof mac Tírech na Dubháde mac hÍla Luadair, agus na
 an t-íar na déiríochtaí-ro tug an Seanair na ríochtaí na
 ríochtaí na na glánaí.

Ré linn iompar na ríochtaí na beir i néilinn,
 510 ní bíod cion ollamh na uídeir na ríochtaí na doimead
 ré ríochtaí na a bhíonn na claoim ríochtaí na déanaí
 doim fearacht aithí. Ní bíod ríoch cion bheiríoch na an tí
 na-beiríoch claoimbeirí; na bíod na an gceanna geara
 na íompar na bíod na ríochtaí. Na ríoch na an
 515 na-beiríoch Sean mac Áige claoimbeirí na ríochtaí
 boilgléara na a deiríochtaí; agus na an na-beiríoch
 na ríochtaí ní ríochtaí.

Ní na Connla Caoinbhiaéiriac bheiríoch na, na na
 ba ríoch na ríochtaí na ríoch na na ríoch na é.
 520 Ní beiríoch Seanca mac Cúil Claoim beiríoch na ríoch na
 ríoch na an ríoch na na beiríoch. Na an na-beiríoch
 fáctna a mhac roin bheiríoch, na i na-beiríoch na ríoch na
 na beiríoch í, na beiríoch na na ríoch na an ríoch na
 ríoch. Ríoch na an na-beiríoch ríoch na na na an
 525 ríoch na na ríoch na na ríoch na; na na i na-beiríoch na
 na beiríoch na-beiríoch na bheiríoch, na ríoch na na na a
 na ríoch na ríoch na. Ní beiríoch Moirann mac Maoim beiríoch
 na an na Moirann na a bheiríoch; agus na an na-beiríoch
 bheiríoch na beiríoch na na na a bheiríoch; agus na an
 530 na-beiríoch na ríoch na na ríoch na na na a ríoch na
 na, na na na beiríoch na. Na na na na na na na na na na
 na na na na na na na na na, na na na na na na na na na na

Connla Caoinbhriathrach a Connaught sage, Seancha son of Cuil Claon, Fachtna his son, Seancha son of Oilill, Morann son of Maon, Fearghus Fiannaithe from the country of Ciarraidhe Luachra, Feircheirtne File, Neidhe son of Adhna, Aithirne, Amhnas, Fearghus File son of Aithirne, Neara son of Fionncholl from Siodha, Seadhamus son of Morann, Fearadach Fionn Feachtnach chief author for skill in Ireland, Fitheal, Fearghus File, Ros son of Trichim, and Dubhthach son of Ua Lughair, and it was this last trio who brought the Seanchus to Patrick to be approved and purified.

Now in Pagan times in Ireland no professor of seanchus could rank as an ollamh or author in seanchus who had been known once to falsify historical truth. Moreover, no one could hold the rank of breitheamh who had given a partial judgment ; and besides some of them were bound by geasa in the Pagan times. First, when Sean, son of Aighe, delivered a partial judgment, blisters grew on his right cheek, and when he delivered a just judgment they did not grow.

Connla Caoinbhriathrach never delivered an unjust judgment, for he was a virtuous truly upright man according to the light of nature ; Seancha son of Cul Claon never gave judgment without having fasted the night before. When Fachtna, his son, delivered an unjust judgment, if it was in the autumn he delivered it, the fruit fell to the ground that night in the country in which he was. But when he delivered a just judgment, the fruit remained in full on the trees ; or if in the spring he delivered an unjust judgment, the cattle forsook their young in that country. Morann son of Maon gave no judgment without having the Morann collar round his neck, and when he gave an unjust judgment the collar grew tight round his neck, and when he gave a just judgment the collar stretched out over his shoulders, as we have said above. And so it was with several Pagan authors, they were subject to geasa, preventing

oioimear go ó clonad feanúra nó breiteamhair do
 déanamh. Ar a noubhamar i n-éiríocht do feanúr
 535 éiríann mar feanúr gada críche oile, do bhrí go bfuil
 ar n-a deaibhúad lé ríribhí feanúthar b'páiganta i lé
 ríomh nadoiméleiríe agus ríealáiríe eadailíre éiríann.

Do commóirí feir Teamhaic lé Laochairíe o'áitnuadad
 nóir i ríeada éiríann, aithil fá ghaic mair na ríogáib
 540 ríomh do déanamh i bfeir Teamhaic. An tan iomóirí
 do coiméiríonólóirí uairíe i ríollaíam éiríann don coim-
 óáil ríomh, do bíod ríomhlongróir ar leiríe ag airmí-
 éiríann go n-a ríomh, mar atá Teac Míodóirí. Do
 bíod ríomhlongróir ag gac ríomh cúigeadad i n-éiríann,
 545 mar atá an long Míomhneac ag ríomh Míomh; ionann
 iomóirí long i ríeada, aithil aithil an ríomh:

ní móiríe i ríomhíod Donn Cuan
 o'píeadaic 'ga ríomh nó long lán;

agus i ríomhíe aithilíe longróir .i. ríomh na ríeada
 550 mair an mbairíe 'n-a mbí aithilíe; agus an long Laochairíe
 ag ríomh Laochairíe, agus an Cíomhíe Cíomhíe ag ríomh Cíomhíe,
 agus an Eadailíe Uilíe ag ríomh Uilíe. Do bíod ríomh ríomh
 teallairíe oile i ríomhíe an tan ríomh, mar atá Cairíe na
 n-íall, mar a mbíod ríomhíe nó b'píeadaic an ríomh i ríomhíe.
 555 An ríomhíe ríomhíe Ríomhíe na b'píeadaic, mar a mbíod
 breiteamhair i ríomhíe éiríann ríomhíe cánad ar an ríomhíe
 do ríomhíe ríomhíe ríomhíe i ríomhíe na ríomhíe. An ríomhíe
 ríomhíe ríomhíe ríomhíe na n-íomhíe, mar a mbíod ríomhíe
 na ríomhíe ríomhíe, agus aithilíe ar leiríe ríomhíe ríomhíe
 560 gac ríomhíe ríomhíe go n-a b'píeadaic. Ríomhíe an tan do
 ríomhíe an coiméiríe uilíe ríomhíe cínnead i ríomhíe cínnead
 ríomhíe i ríomhíe na ríomhíe, i ríomhíe Teac móiríe Míomhíe fá ríomhíe
 coiríeann coiméiríe ríomhíe.

Ag ríomhíe an ríomhíe do bíod ríomhíe ríomhíe
 565 ríomhíe. Do ríomhíe ríomhíe ríomhíe 'n-a ríomhíe ríomhíe ar

them from partiality in history or judgment. From what we have said, the Irish records are to be believed like the records of any other country, seeing that they are borne witness to by the writings of old Pagan authors and by their having been approved by the holy clerics and prelates of the Irish Church.

Laoghaire, son of Niall, convened the Feis of Tara to renew the customs and the laws of Ireland, as the kings who went before him were wont to do at that Feis. Now when the nobles and the ollamhs of Ireland came together in that assembly the high king of Ireland and his party had a separate chief residence, to wit, the Teach Miodhchuarta. Each provincial king in Ireland had also a chief residence, to wit, the king of Munster had the Long Mhuimhneach; now *long* means house, as the poet says :

Not more inhospitable is Donn Cuan

With a bad house for his people than with a full house ;

and hence a village where people dwell is called a longphort, that is, the *port* or embankment of the houses ; and the king of Leinster had the Long Laighneach, and the king of Connaught the Coisir Chonnachtach, and the king of Ulster the Eachrais Uladh. There were besides three other residences at Tara at that time, to wit, Carcair na nGiall, where the hostages or captives of the king were kept. The second was called Realta na bhFileadh, where the brehons and bards of Ireland assembled to fix a tax on those who violated the laws and customs of the country. The third house was called Grianan na nInghean, where the provincial queens dwelt, each of these queens with her female attendants having a separate place in the dwelling. But when the entire assembly sat for the purpose of determining and completing the laws and customs of the country, the great Teach Miodhchuarta was their hall of public debate.

Now they were arranged in that hall in this manner. First the king of Ireland himself sat in his royal chair in

otúr i gceirteadóon an áruir i' a d'gaid riar, agus ní
 Muinán don leit t'ear ve, óir roir agus riar do bádar
 oá éadon an tige, ní l'aignean 'n-a f'iaðnaire, ní Connadct
 ar a cúl, agus ollamain éireann ar cúlaib níos Connadct;
 575 agus ní Ulaó don leit doctaid óe ar a t'earlám, agus
 f'uireann o'f'ioruairlib a cúigib féin mé hair d'ac níos
 óioib. As ro veirmireadct an t'reanadó go cumair ar an
 f'uiruigad-ro t'eallais t'eamnad:

575 f'ir muinán don leit anvear,
 gan ainbf'ior gan anoircear.
 agus l'aigne, lór do b'riog,
 d'gaid ar d'gaid n'a d'iroríog.

580 Connadctais ar cúl an níos,
 ré coméad reanair go f'ior.
 uirig aruir óe i mairle,
 i n-iroríomda áiríde.

585 l'aim t'ear níos t'eamnad t'reine
 gan ainbf'ior gan ainféile,
 lé oirgiallais ronna rain,
 gan f'uirgeall gan imrearin.

i' ar l'aozairie tugad Cat áta Darra lé l'aignib agus
 lé C'riomctann mac éanna, mar ar gabad l'aozairie leo, go
 otuz g'rian i' éarca i' reanna nime i gcoraidéadct air féin
 fá comall oóib gan asia na bóirime orra; agus níor
 590 comall rin oóib. T'eadó i noiozail na b'reize rin, go
 g'rioo oá éir rin do marbad l'aozairie lé r'aignean teinn-
 tige i n'g'reallais t'adail l'aim mé l'itfe, amair an
 r'ile:

595 acbad l'aozairie mac néill,
 l'aim mé l'itfe, glar a t'ir.
 uóile dé asragao ráit
 tugao oál báir for an r'ig.

Ansur ingean Tarais, ní Ó l'adain, beán l'aozairie,
 máctair l'uirgead mic l'aozairie; agus, ní hionann i'

the very middle of the hall facing westwards, with the king of Munster to the south of him, for the ends of the house looked east and west, the king of Lenister opposite to him, and the king of Connaught behind him, and the ollamhs of Ireland behind the king of Connaught, and the king of Ulster to the north of him at his right hand, while each king had a party of real nobles of his own province beside him. Here is a pithy account by the seancha of these rules of precedence observed in the hall of Tara :

The Munstermen on the south side,
Without falsehood, without injustice ;
And the Leinstermen, sufficient in strength,
Face to face with the high king.

The Connaughtmen behind the king,
To preserve history truly ;
The under king of Aruidhe near him
In a special high seat,

On the right of the king of mighty Tara,
Without falsehood, without churlishness,
The Oirghialla, a defence were they
Without overlapping, without strife.

It was against Laoghaire that the Leinstermen and Criomhthann, son of Eanna, fought the Battle of Ath Dara, wherein Laoghaire was made prisoner by them, and he gave the sun and moon and stars as sureties that he would fulfil his promise not to exact the Boraimhe from them ; but he did not fulfil this promise in their regard. However, to avenge this falsehood Laoghaire was soon afterwards killed by a lightning flash at Greallach Dabhail beside the Lithfe, as the poet says :

Laoghaire, son of Niall, died
Beside Lithfe, green its land,
The elements of God whose guarantee he had violated
Inflicted the fate of death on the king.

Anghus, daughter of Tasach, king of Ui Liathain, was Laoghaire's wife and the mother of Lughaidh, son of

- 600 **Λ**αοζαίρε, το ζαβ ρί χρεοεαμ ό ράτορμας. Λά ν-αον
 ιομορπο να οτάινις ράτορμας ο'φιορ να βαινρίοζνα, ράιλ-
 τιζιρ ποιμίε αζυρ μέ ν-α έοιμήτιονόλ κλέιρε, αζυρ cuiyr
 βιατό να ολλμυζατό όόιθ, αζυρ το ζαβ λυζαίρ mac Λαοζαίρε,
 α mac οίζεαρμαςτα, ας ιτε αν βιό leo ζο λαιρκεαρδς, ζο
 605 οταρλα ζρειμ 'ν-α βρράζατο λέρι ταςταό έ; ζο βρυαίρ βάρ
 το λάταίρ. βεαόζαίρ αν βαινρίοζαν, ιρ cuiyr αν mac αρι
 έομαίρε ράτορμας. Τέιο ράτορμας ι ν-άριυρ υαίςνεαδς αζυρ
 τυς ρά οεαρμα coyr αν λεινθ το βρειτ 'ν-α ροάίρ; ιρ το
 ζέαριυζ ρέιν αρι α ζυιόε ζο Όια, αζυρ αναιρ ραν ηςηάτ-
 610 ζυιόε ριν ζαν βιατό ζαν έοσλατό ρεατό τρι λά, ζο οτάινις
 ι ζεααν αν τρεαρ λά Μιςέαλ Αρςάινγεαλ ι ζερυτ έολυιμ
 'ν-α λάταίρ ραν άριυρ 'ν-α ραιβε, αζυρ βεαννέαίρ το ράτορμας
 αζυρ αουβαίρτ ζυρ έοιλ μέ Όια αν λεανθ ο'αιτ'βεοόαδς αρι
 ιμριόε ράτορμας. Λειρ ριν αρι μβειτ τον λεανθ αζυρ α
 615 όρυιμ ραοι αζυρ α βéal ορλυιζτε τέιο αν ταρςάινγεαλ,
 το βί ι ζερυτ έολυιμ, ιρ cuiyr α ζοβ ι μβρράζατο αν λεινθ,
 ιρ το έαριμινς αν ζρειμ αιρτε, ζο οτάινις αναν το λάταίρ
 λειρ ριν ανν. Αζυρ το λάταίρ λειρ ριν το έυαίό αν
 τ-αίγγεαλ αρι ceal υαέτα, αζυρ το έίρυς αν λεανθ λυζαίρ.
 620 Αζυρ μαρι το έυαλαίό αν βαινρίοζαν αν λεανθ το βειτ βεο
 τς ζο λυτ'ζάίρεαδς ο'φιορ ράτορμας ιρ ρλέαάταίρ αρι α ζλύνιθ
 'ν-α ριαόηαίρε, ιρ ζαβαίρ ας βρειτ βυιόεαάταίρ μρ τριέ αιτ-
 βεοόαδς α μις. “Α βανϋλαίτ,” αρι ρέ, “νί μιομ-ρα ιρ
 βειρτε όυιτ βυιόεαάταρ το μις, αάτ λέ Μιςέαλ Αρςάινγεαλ
 625 λέρι αιτ'βεοόαδς το μιας”; αζυρ νοάταίρ το έίρυμ αν
 ρεοιλ αμáιλ αουβραμαρι. Μαρι το έυαλαίό αν βαινρίοζαν
 ζυριαβ έ Μιςέαλ το μιννε αν mac ο'αιτ'βεοόαδς, το ζαβ μαρι
 έυινς υιρρε ρέιν caoria αρι ζαά τριέο να ραιβε αίρε το
 έαβαίρτ ζαάα βλιαόηα αζυρ μίρι αρ ζαά ρριοιιν να ν-ίορταό
 630 ρεατό α μέ το βοάταίθ Όέ ι ν-ονόιρι Μιςίλ Αρςάινγεαλ;
 αζυρ ρόρ το ορυιζ μαρι νόρ ρεατό να ηέίρεανν έ, αρι ζαά

Laoghaire, and, unlike Laoghaire, she received the faith from Patrick. Now, on a certain day when Patrick went to visit the queen she bade himself and his company of clerics welcome, and ordered food to be prepared for them; and Lughaidh, son of Laoghaire, her son and heir, set to eating the meal with them greedily, and a portion stuck in his throat which choked him, and he died on the spot. The queen gave a start, and committed the youth to Patrick's protection. Patrick went into an unoccupied house and ordered the child's body to be brought to him, and prayed to God with fervour, and continued thus in constant prayer without food or sleep for three days, and at the close of the third day Michael the Archangel, in the form of a dove, appeared before him in the house in which he was, and he greeted Patrick and said it was God's will that the child be brought back to life through Patrick's intercession. Upon this, as the child lay on his back with his mouth open, the Archangel, who was in the form of a dove, went and put his bill into the child's throat and took out the morsel, and thereupon life came to him at once. And immediately on this the angel became invisible to them, and the child Lughaidh arose. And when the queen heard that the child was alive, she came joyfully to meet Patrick and cast herself on her knees before him, and proceeded to thank him for bringing her son back to life. "O princess," answered he, "it is not I whom thou shouldst thank for thy son, but Michael the Archangel, by whom he was brought back to life." And he told her the story in substance as we have given it. When the queen heard that it was Michael the Archangel who brought back her son to life, she bound herself to give a sheep out of every flock she possessed each year and a portion of every meal she should take during her life to the poor of God in honour of Michael the Archangel; and, moreover, she enjoined this as a custom throughout Ireland on all who received baptism

noiriung daí gáb baírtead ír crieveamh ó páorais; zondó uaid rin atá zndáuzad caorad na féile Míicil agur na míhe Míicil i nÉirinn ó foim.

- 635 Do gáb Oilill Molt mac Dáti mic Fiacraic mic Eocad Muigheadóin do fíol Éireamhóin míogadct Éireann fíde bliadán. Uicédealb ingean Dongura mic Natrmaoié bean Oilolla Muile, agur ír uime do gaircí Oilill Molt de, .i. mian feola muile do bí ar í máctair Eitne ingin Oirad ar
- 640 mbeic toiriac ar Oilill oi, agur tug bean uaral do bí 'n-a focair, daí b'ainm fial ingean Eocad Séirio, Oilill Molt marí forainm air iarí 'n-a bjeic. Ír i bflaitear Oilolla fuairí amálguirí mac Fiacraic mic Eocad Muigheadóin do bí 'n-a míg Connadct fíde bliadán bár agur fuairí Muir-
- 645 eadad Muirveairis mac Fearigna mic Dalláin mic Dubéadis mic Mianais mic Luighead mic Dongura Finn mic Fearigura Dubéadadis mic Ioméad mic Fionnéad mic Ogháil mic Fiacais Finn a quo Dál bfiatad do bí 'n-a míg ulaó dá bliadain déas bár.

V.

- 650 Do junnead Feir Teamrac lé hOilill Molt. Trí com-
tála coitceanna iomorro do bíó i nÉirinn i n-allóo mar
atá Feir Teamrac, Feir Eamha, agur Feir Éruadán. Do
cuireamarí fíor poimhe ro na neite do luaidtí i bFeir Team-
rac. Anoir ceana ír é adbarí cruinnigíte ír mó do bíó ag
- 655 Feir Eamha agur ag Feir Éruadán mé fíomad do déanamh
ar luét daoircearó i nÉirinn, marí atá an oirong do bíó mé
gairneadct nó mé ceairadct nó mé raoirceadct nó mé n-a
raimail oile do daoircearóib. Agur do togtarí leir na
huairlib ír leir na hollamhaib do bíó ran dá comóail rin
- 660 trí fícto raor nír gac ceiró ar gac comóail oíob, ír do
poinntí fá Éirinn da éir rin ias; agur ní lámad fearí
comceirve oíob feiró na ceirve rin do déanamh gan ceao

and the Faith from Patrick, whence is the custom of the Michaelmas sheep and the Michael's portion in Ireland ever since.

Oilill Molt, son of Dathi, son of Fiachraidh, son of Eochaidh Muighmheadhon, of the race of Eireamhon, held the sovereignty of Ireland twenty years. Uichtdhealbh, daughter of Aonghus, son of Natfraoch, was the wife of Oilill Molt, and he was called Oilill Molt because of a craving for wether's flesh that his mother Eithne, daughter of Oraidh, felt when she was pregnant with Oilill; and a lady who was with her named Fial, daughter of Eochaidh Seideadh, called him by the name of Oilill Molt after he was born. It was in the reign of Oilill that Amhalghuidh, son of Fiachraidh, son of Eochaidh Muighmheadhon, who was king of Connaught twenty years, died, and there died also Muireadhach Muindearg, son of Fearгна, son of Dallan, son of Dubhthach, son of Mianach, son of Lughaidh, son of Aonghus Fionn, son of Fearghus Duibhdheadach, son of Iomchaidh, son of Fionnchaidh, son of Oghamhal, son of Fiatach Fionn, a quo Dal bhFiatach, who was twelve years king of Ulster.

V.

Oilill Molt convened the Feis of Tara. There used to be three general assemblies in Ireland in the olden time, to wit, the Feis of Tara, the Feis of Eamhain, and the Feis of Cruachain. We have set down above the things that were treated of at the Feis of Tara. Now the chief object for which the Feis of Eamhain and the Feis of Cruachain were convened was to approve those who practised mechanical crafts in Ireland, such as smithwork, woodwork or stonework and the like handicrafts. And the nobles and ollamhs who were at these two assemblies selected from each assembly three score masters of each craft, and these were then distributed throughout Ireland, and no fellowcraftsman to these was permitted to practise

uon traoi nuy an zceirto rin do bhoó ran tíu, zo bhríomáó
 an traoi an mbhoó cluice ní véanaim na ceirtoe. Agus do
 665 zairtí iolúánaig do na raoitib-pe. Ionann iomorroio iol-
 úanáó i r iléceapóac, do bhrí zupab ionann ván i r
 ceapto.

I r ar Oilill Molt do-beir an leabair i nuy ní na Scot.
 I r ní n-a linn fuair benignur comorba páorais bár. I r
 670 ar Oilill mar an zcéanna tugad Cat Duina Aicir lé
 laiguib, áit ar tuic iomao do óaoimib va zac leic. I r fán
 am-ro do bí cozaó ioir Ambroirur ní bneatan agus Picci
 i r Scoti. I r i bflaitear Oililla fóf fuair Conall
 Cnéamhtainne bár, agus Iaplaite an tpeap earpoz i nárto
 675 Maca i noiaió páorais. Simplirur fá pápa an tan roin.
 I r ar Oilill Molt ní éireann tugad Cat Oca lé luzaio
 mac laozairie i r lé Muirceapac mac Earca i r lé
 feargur Ceiribeoil mac Conaill Cnéamhtainne i r lé
 fiaóaió lonn mac Caolbaio ní Dál námuíoe, amail aoir
 680 an file:

Lé luzaio i r lé fiaóaió lonn,
 i r lé Muirceapac mépoll,
 agus lé feargur zan loet,
 do marbad Oilill rap-molt.

685 Fice bliadain i noiaió an éaca roin do éur do éuapar
 reirpar mac Eirc mic Eoóac Muirneamair i nAlbain, mar
 atá vó Dongur vó loóairn agus vó feargur. Trí éao i r
 peact mbliadna ó aimirir Concubair mic Neapa zo haimirir
 Cormaic mic Airt. Vó éao i r ceitrie bliadna ó aimirir
 690 Cormaic zo utugad Cat Oca. Agus fice bliadan va éir
 rin do éuapar clanna Eirc mic Eoóac Muirneamair i
 nAlbain. Duac Teanguma mac feargura mic Muirneadag
 Máil mic Eogain Speib mic Duac Zalaig mic bhuain mic

his craft without permission from the master of that craft who was in that district; and the master must examine whether he be competent to practise the craft. And these masters were called *ioldanaigh*; now *ioldanach* means *iolcheardach*, or skilled in many crafts, for *dan* means *ceard* or craft.

The Leabhar Irsi calls Oilill Molt the king of the Scots. It was in his time that Benignus, the comhorba of Patrick, died. It was also against Oilill that the Leinstermen fought the Battle of Dumha Aichir, where many fell on both sides. It was about this time that a war was waged between Ambrosius, king of Britain, and the Picts and Scots. It was also in the reign of Oilill that Conall Creamhthainne died, and Iarlaithe the third bishop of Ard Macha after Patrick. Simplicius was Pope at that time. It was against Oilill Molt, king of Ireland, that the Battle of Ocha was fought by Lughaidh, son of Laoghaire, and by Muircheartach, son of Earc, and by Fearghus Ceirrbheoil, son of Conall Creamhthainne, and by Fiachaidh Lonn, son of Caolbhadh, king of Dal nAruidhe, as the poet says :

By Lughaidh and by Fiachaidh Lonn,
And by the great Muircheartach
And by blameless Fearghus,
Was the noble Oilill Molt slain.

Twenty years after this battle was fought the six sons of Earc, son of Eochaidh Muinreamhar, went to Alba, to wit, two Aonghuses, two Lodharns, and two Fearghuses. Three hundred and seven years are reckoned from the time of Conchubhar, son of Neasa, to the time of Cormac, son of Art; two hundred and four years from the time of Cormac till the Battle of Ocha was fought; and twenty years after that the sons of Earc, son of Eochaidh Muinreamhar, went to Alba. Duach Teangumha, son of Fearghus, son of Muireadhach Mal, son of Eoghan Sreibh, son of Duach Galach, son of Brian, son of Eochaidh Muighmeadhon,

Eoðac Muiḡmeaðóin fá ní Connac̃t peãc̃t mbliaðna an tan
695 roin ḡur tuit lé heoðar̃o Tioim̃c̃aḡma.

Do ḡab luḡar̃o mac laoḡaḡie mic néill naoiḡiallaḡ
vo fíol éipeam̃óin míoḡac̃t éipeann fíde bliaðain. Anḡur
inḡean Taraiḡ vo uib̃ liãc̃ain má̃c̃aḡi luḡar̃o. Ir é f̃raõc̃
mac fionñc̃ãõ fá ní laiḡean an tan roin. Ir f̃án am-ro
700 tug̃ãõ Cãt Ceall Or̃nãõ i Maḡ f̃ea i ḡConñtaẽ c̃ẽitear-
lãc̃, c̃ẽiteḡie m̃ile ó leĩc̃ḡlinn roir̃, maḡ aḡ tuit Anḡur
mac nãc̃f̃raõic̃ vo b̃i 'n-a m̃iḡ Mũm̃an f̃é bliaðna véaḡ aḡ
f̃ic̃iõ, aḡur ẽit̃ne ũãc̃ãc̃ inḡean c̃m̃õm̃c̃ainn mic éanna
c̃inñrealaḡ a beaḡ maḡ don m̃ur lé Mũiḡc̃eaḡtãc̃ mac
705 eaḡca ir lé hoil̃ill mac D̃únluḡiḡ; ḡonãõ uime rin ãõeḡi
an f̃ile an ḡann-ro:

ac̃bãc̃ c̃raõb̃õõr b̃ile m̃óir̃
Anḡur mol̃b̃ẽãc̃ mac nãc̃f̃raõic̃
f̃ãḡbãõ l̃a hoil̃ill a rãc̃
710 i ḡcãt Ceall Or̃nãõã c̃laoin.

Da éir rin f̃uaḡi f̃raõc̃ mac fionñc̃ãõã a m̃aḡbãõ i
ḡCãt ḡrãine lé heõc̃ar̃o mac Caḡb̃ie. Felix an t̃reap
p̃ápa don ainm rin, an veãc̃m̃ãõ bliaðain vo f̃lãitear
luḡ̃õeãc̃ mic laoḡaḡie vo ḡunneãõ p̃ápa ve. Ir f̃án am-
715 ro tug̃ãõ cãt Sleam̃na m̃iõe lé Caḡb̃ie mac néill aḡ
laiḡm̃b̃, aḡur tug̃ãõ Cãt Seaḡra, maḡ aḡ m̃aḡbãõ Dũãc̃
Teaḡḡma ní Connac̃t lé Mũiḡc̃eaḡtãc̃ mac eaḡca, aḡm̃ail
ãõeḡi an f̃ile ran ḡann-ro:

Cãt Deaḡa, Cãt mũc̃rõm̃a,
720 aḡur Cãt Tuama Or̃ũba,
aḡur f̃ór Cãt na Seaḡra,
a võrõc̃aḡ Dũãc̃ Teaḡḡma.

Ir f̃án am-ro tug̃ãõ Cãt Lõc̃maḡe lé laiḡm̃b̃ aḡ uib̃
néill, áit aḡ tuit iomão vo õaoiñb̃ ann; aḡur vo c̃uãiõ
725 f̃eaḡḡur m̃óir̃ mac eaḡca i nãlb̃ain maḡ don m̃é D̃ál Rĩãõa
aḡur vo ḡabãũaḡi f̃lãitear inñte. An nãõm̃ãõ bliaðain
véaḡ vo f̃lãitear luḡ̃õeãc̃ mic laoḡaḡie f̃uaḡi p̃ápaḡiḡ

was king of Connaught seven years at this time, and he fell by Eochaidh Tiormcharna.

Lughaidh, son of Laoghaire, son of Niall Naoighiallach, of the race of Eireamhon, held the sovereignty of Ireland twenty years. Anghus, daughter of Tasach of Ui Liathain, was the mother of Lughaidh. The king of Leinster at that time was Fraoch, son of Fionnchaidh. About this time took place the Battle of Ceall Osnadh in Magh Fea in the county of Ceithearlach, four miles east of Leithghlinn, where Aonghus, son of Natfraoch, who was king of Munster thirty-six years, and Eithne Uathach, daughter of Criomhthann, son of Eanna Cennsealach, his wife, both fell by Muircheartach, son of Earc, and by Oilill, son of Dunluing; hence the poet composed this stanza :

There died the spreading branch of a great tree,
Aonghus Molbhthach, son of Natfraoch;
He lost his success by Oilill
In the Battle of Ceall Osnadh the vile.

After this, Fraoch, son of Fionnchaidh, was slain in the Battle of Graine by Eochaidh, son of Cairbre. Felix the third Pope of that name, it was in the tenth year of the reign of Lughaidh, son of Laoghaire, that he was made Pope. It was about this time that the Battle of Sleamhain Mhidhe was won by Cairbre, son of Niall, over the Leinstermen, and the Battle of Seaghais was fought, in which Duach Teangumha, king of Connaught, was slain by Muircheartach, son of Earc, as the poet says in this stanza :

The Battle of Dealga, the Battle of Muchromha,
And the Battle of Tuaim Drubha,
And also the Battle of Seaghais,
In which fell Duach Teangumha.

It was about this time that the Leinstermen won the Battle of Lochmghagh over Ui Neill, in which fell many people, and Fearghus Mor, son of Earc, went to Alba with the Dal Riada and they assumed sovereignty there. It was in the nineteenth year of the reign of Lughaidh, son of Laoghaire,

bár, iar gcáiteam dá bliathain ir ré fícho ar an rathal-ro,
 aithil aubhamar éuar. Da éir rin fuairi luḡaio mac
 730 Laoḡaie bár i nAdáó fárda lé caoiri éinnitige do éuit ó
 neamh air tpe mipeir páorais do déanamh dó. An bliathain
 véitheas do flaitear luḡóeas do bí ḡelariur 'n-a pápa.

Do ḡab Muircearac mac Earca mic Muirceadais mic
 Eoḡain mic Néill naoigiallais do fíol éireamóin míoḡac
 735 Éireann éitpe bliathna ar fícho. Earc inḡean Loḡairi mí
 Alban máeari Muircearacais mic Earca; aḡur ir i roḡac
 a flaitir puḡaó Ciarrán mac an tSaoir do bí do fíloct
 Éu pe mic Fearḡura mic Róis. An ceatnamh bliathain do
 flaitear Muircearacais do punneas pápa do Anartariur
 740 an tara pápa don ainm rin. Ir fán am-ro puḡaó an naomh
 Comḡall beannéair, an t-abb naomha, an tí aḡ a maḡadar
 dá fícho mile manac fá n-a óigpéir nó fá n-a rmacct, aithil
 leáḡtar i leabair Ruad Mic Aoḡasáin; aḡur ir córaire ro
 do éireamhain ḡo leáḡtar aḡ uḡoar bairiantaithil .i. aḡ
 745 S. beairiaro i mbeata málaciar ḡo tóaimis veircioḡal
 oar b'ainm Soanur ón Abb Comḡall léir tó-baó céao
 mainitir; aḡur ir ar fíloct íuail mic Conaill Céarnais
 mic Ainmighin do élannaib Ruḡpuiḡe atá an Comḡall-ro.
 Aḡ ro mar aoeir an tuidin naoimheandair da véaribad
 750 rin:

Comḡall beannéair mac Séadna,
 ar nar éirt uamhan éaḡa,
 freámh ulaó ar nac fíloct fail
 do fíol íuail mic Conaill.

755 Ir fán am-ro fuairi Anartariur impir bár aḡur Caimneas
 Adáio bó, an naomh; aḡur ir do fíloct Fearḡura mic Róis
 an naomh-ro; aḡur puḡaó Colum Cille mac Feiḡlimiḡ mic
 Fearḡura mic Conaill ḡulban mic Néill naoigiallais. Ir
 fán am-ro fuairi bhuḡio (inḡean Dubḡais mic Dpeimne mic
 760 bheairail mic Déin mic Connla mic Airt mic Cairbhe mhad
 mic Cormaic mic Aonḡura míoiri mic Eoḡac Finn fuac

that Patrick died, having passed six score and two years in this life, as we have said above. After this Lughaidh, son of Laoghaire, died in Achadh Fharcha, from lightning which fell from heaven on him for disobeying Patrick. Gelasius was Pope the last year of the reign of Lughaidh.

Muircheartach, son of Earc, son of Muireadhach, son of Eoghan, son of Niall Naoighiallach, of the race of Eireamhon, held the sovereignty of Ireland twenty-four years. Earc, daughter of Lodharn king of Alba, was the mother of Muircheartach, son of Earc, and it was in the beginning of his reign that Ciaran mac-an-tSaoir, who was of the race of Corc, son of Fearghus, son of Rogh, was born. The fourth year of the reign of Muircheartach Anastasius the second Pope of that name was made Pope. About this time was born St. Comhghall of Beannchair, the holy abbot, a man who had forty thousand monks under his obedience or under his authority, as we read in the Red Book of Mac Aodhagan; and this is the more to be believed because we read in an author of repute, namely, St. Bernard, in the Life of Malachias, that there was a disciple of the abbot Comhghall called Soanus, who built a hundred monasteries; and this Comhghall is of the race of Irial, son of Conall Cearnach, son of Aimhirgin, of clanna Rudhruighe. In testimony of this, the poem on saint-history speaks thus :

Comhghall of Beannchair, son of Seadna,
Whom fear of death troubled not,
Was of Uladh's stock, who were not caught napping,
Of the race of Irial, son of Conall.

It was about this time that the emperor Anastasius died, and Cainneach of Achadh Bo, the saint, and this saint was of the race of Fearghus, son of Rogh; and Columcille, son of Feidhlimidh, son of Fearghus, son of Conall Gulban, son of Niall Naoighiallach, was born. It was about this time that Brigid, daughter of Dubhthach, son of Dreimhne, son of Breasal, son of Dian, son of Connla, son of Art, son of Cairbre Nia, son of Cormac, son of Aonghus Mor, son of

nAirt mic Feiðlimið Reaðtíðairi mic Tuactaíl Teaðtíðairi vo
 íol Éiríamóin báir i n-aoir a reádt mbliáðan ir éiríre
 rícto; nó vo méir óruinge oile i n-aoir a veic mbliáðan ir
 765 trí rícto. Ionann iomorroo Buiúio ir breo-íaiúeo .i.
 íaiúeo teine; aúur ní héiscnearta rin vo úairm ói, vo
 bíúú úo íaibe 'n-a teine ar íarao vo úráo Dé aú
 uibúeoúo a úuio vo úmíer úo Úia. aúur vo méir an
 íéilíre, ir í vo minne an íann-ro:

770

mírin aráin eoíra áin,
 ir í mo éuro-re von élar;
 úar úioíair ir uirce ce,
 ir í mo éuro úac n-oiúeo.

VI.

An íeireao bliáðain vo ílaítear Muiúceartaiú mic
 775 Earca vo minneo pára vo Símmachur aúur vo bí 'n-a
 pára cúis bliáðna úeoú aúur oét mí; aúur an t-aoníao
 bliáðain ar rícto vo ílaítear an Muiúceartaiú éeoína
 vo minneo pára vo hoimíroa aúur vo bí 'n-a pára naoi
 mbliáðna. Ir íán am-ro vo íríot úo míorbaileao naoim-
 780 eoíur Antoiur manao aúur íuúao úo hAlexandroia é aúur
 vo cumúuúeoúo i neaúlaíur eoín baírce é. Úú Mui-
 ceartaú mac Earca na caúa-ro íoír i n-aonbliáðain vo
 ímíer mar aúeíir an íile ían íann-ro:

785

Caé Cinn eic, Caé Alímaíne,
 lé haímíir oirúeoíre aímra,
 oíúain éliaú, Caé eiblinne,
 aúur Caé Maíúeo aílbe.

Úo úroo ú'éíir na úcaú-ro vo éur, íuaíir Muiúceartaú báir
 i uúú Cleitú; aúur íuaíir aílbe ímlíú báir.

790

Vo úab Tuactaí Maol úarib mac Coimáic éaoic mic
 Caímíne mic Néill Naioúiallaíú vo íol Éiríamóin íioú-
 áct Éiríeann trí bliáðna úeoú. Ir uime úairítear Tuactaí
 Maol úarib úe, Comáin íngean Úaíll úríonaíú a íáúair,

Eochaidh Fionn Fuath nAirt, son of Feidhlimidh Reachtmhar, son of Tuathal Teachmhar, of the race of Eireamhon, died, at the age of eighty-seven years, or, according to others, at the age of seventy years. Now Brighid is the equivalent to *Breo-shaighead*, that is, an arrow of fire; and she is not inaptly so called, for she was as a fire lighting with the love of God, ever darting her petitions towards God. And according to the Feilire, it was she who composed this stanza :

A morsel of fair barley bread,
This is my part of the table.
A cress-stalk and hot water
Is my portion each night.

VI.

The sixth year of the reign of Muircheartach, son of Earc, Symmachus was made Pope, and he was Pope for fifteen years and eight months; and the thirty-first year of the reign of Muircheartach, Hormisdas was made Pope, and he was nine years Pope. It was about this time that the holy body of the monk Antonius was miraculously discovered, and it was taken to Alexandria, and it was enshrined in the church of John the Baptist. Muircheartach, son of Earc, fought the following battles in one year according to what the poet says in this stanza :

The Battle of Ceann Eich, the Battle of Almhain,
In a famous glorious time;
The Plunder of Clu, the Battle of Eibhlinn,
And the Battle of Magh Ailbhe.

Soon after having fought these battles Muircheartach died in the house of Cleiteach; and Ailbhe of Imleach died.

Tuathal Maol Garbh, son of Cormac Caoch, son of Cairbre, son of Niall Naoighnallach, of the race of Eireamhon, held the sovereignty of Ireland thirteen years. He is called Tuathal Maol Garbh, for Comain, daughter of Dall Bronach, was his mother, and when she gave birth to

asur an tan rugaó Tuatál lé, vo buail a ceann ar cloic
 795 mar ghearaibh as tuar ronaí rú, so nhearra an cloic clais
 'n-a ceann, asur ní fáraó sruas ran gclais rin; sonaó
 ve rin tugao Tuatál Maol Shuibh ari.

Ir i bflaitear Tuatál fuair Mactaeur veircio bal
 páorais bár, asur vo máir ré trí céas bliadán; asur vo
 805 rugaó Daoitín dalta Colum Cille; asur clann an veire
 veairbhádar Daoitín asur Colum Cille, asur fuair Com-
 gall ní Alban bár, asur fuair Mobí da ngairtí beaircán
 na fáirtine vo rliocht Fáicac Aiceaó mic Caéaoirí móir
 bár. Ir i bflaitear Tuatál fór tugao Caé Torrtan lé
 805 Laignibh, áit ar marbaó Earc mac Oiliolla Muile; asur ir
 uair rin tangaóar Fírí Céara. Ir fán am-ro tugao Caé
 Sligíge lé Feargus ir lé Doimnall, dá mac Muircearais
 mic Earca, mar ar éuit Eogan béal vo bí 'n-a níg Connaét
 cúis bliadna véas ar fícro leo; asur fuair Oórán naomh
 810 Leáiraisge, vo rliocht Conaire mic Moza Láimh, bár, asur
 Ciarrán mac an tSaoir i n-aoir a doimbliadna véas ar
 fícro, asur véaoíó fá hainm da ádar asur Dáirearica
 ainm a mádar, amail a veir ré féin ran man-ro:

815 Dáirearica mo mádar-re,
 níor bo banraíl boét,
 véaoíó an raor fór m'ádar-re,
 ó Leáirais mól.

Ir fán am-ro vo éuit a ceann o'Abacuc i n-aonac
 Tailtean tré Láimh Ciarrán vo éabairt i n-éiteac; asur vo
 820 máir ré ceirre bliadna mar rin gan ceann roir na
 mancaibh. Da éir rin vo marbaó Tuatál Maol Shuibh ní
 éireann lé Maol Móir mac mádar vo Dáirmair mac
 Feargus Ceiribeoir i nSneallais Eilte.

Ir i bflaitear Tuatál fór vo gab Suair mac Colmáin
 825 ceannar Connaét i noiríó Eogain béil; asur tarla an
 tráit roir an mac fá rine as Eogan 'n-a dalta fogluma as
 Ciarrán ar tí beir 'n-a manac. Ceallac fá hainm vo, asur

Tuathal she struck his head against a stone as a ceremony foreboding success for him, and the stone made a hollow in his head, and no hair grew in that hollow ; hence he was called Tuathal Maol Garbh.

It was in the reign of Tuathal that Moctaeus, disciple of Patrick, died, and he had lived three hundred years ; and Baoithin, disciple of Columcille, was born ; and Baoithin and Columcille were the children of brothers ; and Comhghall, king of Alba, died, and Mobhi, who is called Bearchan of Prophecy, of the race of Fiachaidh Aiceadha, son of Cathaoir Mor, died. It was also in the reign of Tuathal that the Leinstermen fought the Battle of Tortan, where Earc, son of Oilill Molt, was slain, and from him the Fir Cheara sprang. It was about this time that the Battle of Sligeach was fought by Fearghus and by Domhnall, two sons of Muirheartach, son of Earc, where they slew Eoghan Beal, who was king of Connaught thirty-five years ; and Odhran, the saint of Leathrach, of the race of Conaire, son of Mogh Lamha, died, and Ciaran mac-an-tSaoir at the age of thirty-one years died ; and Beoaidh was his father's name, and his mother's name was Dairearca, as he himself says in this stanza :

Dairearca was my mother,
No poor female slave was she ;
Also Beoaidh, the artificer, was my father,
From Latharna Molt.

It was about this time that his head fell off Abacuc at the fair of Tailte, for having sworn falsely by the hand of Ciaran ; and he lived thus headless four years amongst the monks. After that Tuathal Maol Garbh, king of Ireland, was slain by Maol Mor, uterine brother to Diarmaid, son of Fearghus Ceirrbheoil, in Greallach Eilte.

It was also in the reign of Tuathal that Guaire, son of Colman, became sovereign of Connaught in succession to Eoghan Beal ; and at that time the eldest son of Eoghan was a pupil under Ciaran with a view to becoming a monk ;

his name was Ceallach, and Eoghan's friends enticed him to quit Ciaran's community that he might be their leader in opposition to Guaire. But on Ceallach's going out, Ciaran cursed him and besought God that he might be carried off by a violent death. Now, when he had been for some time outside, he considered that he had acted amiss in disobeying Ciaran, and he paid Ciaran a visit and acknowledged his guilt to him, and promised that he would do his will during his life. Ciaran gave him his blessing, but said that a violent death would carry him off. Ceallach remained in the community thenceforwards, and was in course of time made bishop; and while he was in the district as bishop he was making partisans and friends for a brother who was younger than himself, with a view to his obtaining the sovereignty of Connaught; and when Guaire heard this he suborned three of Ceallach's own friends who slew him, and thus the prophecy which Ciaran had made for him was fulfilled, for he had foretold that Ceallach would meet a violent death.

Diarmaid, son of Fearghus Ceirrbheoil, son of Conall Creamhthainne, son of Niall Naoighiallach, of the race of Eireamhon, held the sovereignty of Ireland twenty-two years. Corbach, daughter of Maine, a Leinsterwoman, was the mother of Diarmaid, son of Fearghus. It was in the reign of this king that Tighearnach, bishop of Cluain Eoais, of the race of Daire Barrach, son of Cathaoir Mor, and Oilill, son of Muireadhach, who was nine years king of Leinster, died. And Cormac, son of Oilill, son of Eochaidh, son of Daire Cearb, son of Oilill Flann Beag, was king of Munster.

It was about this time that Fearghus and Domhnall, two sons of Mac Earc, fought the Battle of Cuil Chonaire, where Oilill Anbhann, king of Connacht, and his brother, Aodh Fortamhail, were slain; and it was in the reign of this Diarmaid that a plague came on Ireland, which was

860 DA NGAIRTÍ AN CHOM CONAILL, IR DO ÉAGADAR IOMAD DO
 NAOMHAIÐ MIA, IR GO HÁIRTE MAC TÁIL CILLE CUILINN. IR
 FÁN AM-RO TUGAD CAT CÚILE, ÁIT AR ÉITEADAR IOMAD DO
 LUÉT CORCAIGE TRÉ GUIÐE MÍÐE .i. BANNAOMH UARAL DO FLIOÉT
 FÍADÁC SUIÐE MIC FEIÐLIMÍÐ REACTMÁIR DO OTUGADAR AN
 865 OHEAM FOIN MÍOCÁÐAR.

IR FÁN AM-RO FUAIR EOÐAÍÐ MAC CONNLO MIC CAOLBHAIÐ
 MIC CPUINN BHÓMAOI MIC EOÐÁC COBA MIC LUIGTHEAC MIC
 ROPPA MIC IOMÉADÁ MIC FEIÐLIMÍÐ MIC CAIR MIC FÍADÁC
 ARUIÐE DO BÍ 'N-A MIÐ ULAD DÁ BLIADHAIN AR FÍCÍO BÁR, AGUR
 870 DO B'É CÉIRÍ DÁL NARUIÐE É. AGUR FUAIR CORMAC MAC
 OILIOLLA MÍ LAIGEAN BÁR AGUR BEAG MAC DÉ AN FÁIÐ; AGUR
 RUGAD MOLUA NAOMHÉA MAC SINILL MIC AIMHIRGIN MIC ÉIRNÍN
 MIC DUAC MIC BHUIAIN MIC EOÐÁC MOGA; AGUR FUAIR CATFUIÐ
 EAPPOG ACAD CUINNIPE BÁR IR AN NAOMH NEARÁN LOBAR; IR
 875 DO ÉOGAIB BHÉANAINN NAOMHÉA DO FLIOÉT CÉIR MIC FEARIGUR
 EAGLAIR CLUANA FEAPTA; AGUR FUAIR GABRÁN MÍ ALBAN
 BÁR; AGUR TUG SHUIGE MAC MAOLCÓN MÍ CPUITNEAC MAIOM
 IR MUAG AR ALBANCAIB.

IR FÁN AM-RO TUGAD CAT CÚILE OHEIMNE LÉ FEARIGUR IR
 880 LÉ DOHNALL DÁ MAC MUIRCEAIRTAIG MIC EAPCA AR OIARMAIO
 MAC FEARIGUR, GUR CUIPEAD I MAON MADOMA É FÉIN IR GUR
 MARBAD URMÓR A MUINNITPE TRÉ GUIÐE COLUIM CILLE. OIR
 DO MARB PEIREAN, TAR COMHAIRCE COLUIM, CUARNÁN MAC DODA
 MIC EOÐÁC TIOIMCARNA, IR DO OIOGAIB DIA RIN AIR FAN
 885 CAT-RO. DO BHUIPEAD CAT CÚILE UINNFEANN I OTEACBA AR
 OIARMAIO LÉ HADÓ MAC BHÉANAINN MÍ TEACBA, ÁIT AR
 MARBAD IOMAD DO MUINNITPE; AGUR DO ÉIR RIN DO ÉUAD
 COLUM CILLE I NÍ I NALBAIN, I N-DOIR A TRÍ BLIADHNA IR DÁ
 FÍCÍO; AGUR TUGAD CAT MÓNA DOIR I NALBAIN LÉ CLANNAIB
 890 NÉILL AN TUAIRCEIRT, MAR AR ÉITEADAR REAC TMHRIÓGA DO
 CPUITNEACAIB LEO. IR FÁN AM-RO FUAIR COLMÁN MÓR MAC

called the Crom Chonaill, and many saints died of it, and in particular Mac Tail of Cill Chuilinn. At this time the Battle of Cuil took place, where many of the people of Corcach fell through the prayer of Midhe, that is, a noble female saint of the race of Fiachaidh Suighdhe, son of Feidhlimidh Reachtmhar, to whom these people showed disrespect.

It was at this time that Eochaidh, son of Connlo, son of Caolbhach, son of Crann Badhraoi, son of Eochaidh Cobha, son of Lughaidh, son of Rossa, son of Iomchaidh, son of Feidhlimidh, son of Cas, son of Fiachaidh Aruidhe, who was king of Ulster twenty-two years, died, and he was the first king of the Dal nAruidhe. And Cormac, son of Oilill, king of Leinster, and Beag Mac De, the seer, died, and St. Molua, son of Sineall, son of Aimhirgin, son of Eirnin, son of Duach, son of Brian, son of Eochaidh Mogh, was born ; and Cathfuidh, bishop of Achadh Chuinnire and St. Neasan, the Leper, died ; and St. Breanainn, of the race of Cear, son of Fearghus, built the Church of Cluain Fearta ; and Gabhran, king of Alba, died ; and Gruige, son of Maolchu, king of the Cruithnigh, defeated and routed the Albanians.

It was about this time that Fearghus and Domhnall, two sons of Muircheartach Mac Earc, won the Battle of Cuil Dreimhne over Diarmaid, son of Fearghus, and he was routed and most of his people were slain, through the prayer of Columcille. For he had slain, in violation of Colum's protection, Cuarnan, son of Aodh, son of Eochaidh Tiormcharna, and God avenged that deed on him in this battle. Aodh, son of Breanainn, king of Teathbha, defeated Diarmaid in the Battle of Cuil Uinnseann, in Teathbha, where many of his followers were slain ; and after this Columcille went to I, in Alba, when he was forty-three years of age ; and the Battle of Moin Doire, in Alba, was fought by clanna Neill of the North, wherein seven minor kings of the Cruithnigh fell by them. It was about this time that

Cairbhre mic Oiliolla mic Dúnlain, do bí 'n-a níg laigean
tríocao bliadan, bár.

1r i n-aimriú *Ódiarmada* mic *Cearbail* do bheir i bflait-
895 ear éireann táinig fíle *Albanac* sa b'ainm *Labán* *Ordoi*
i nEirinn; agus do éalaid iomrád ar oinead *Eodac* *Don-*
tríla rinnreap *ríl Súilleabáin*, agus táinig sa ionnruige
o'iarraid tabairtair air, agus ní ghéad bionntanar oile
uaid aet a leatfúil; agus o'uamhan a éainte don ordoi do
900 nas *Eodac* a leatfúil dó. Tárla fán am roin *Ruadán*
Loíra ar an láthair, agus mar do éalaid an itge ain-
oligthead, iarraid ar *Óia* fíle *Labán* do éir i gceann
Eodac, agus an feithm do-níoir do *Labán* do théanam dó;
agus táinig o'aicéunge an naoim go nveadotar fíle
905 *Labán* i gceann *Eodac* agus go nveiníoir an feithm rin
dó fead a mé.

VII.

An feadctad bliadan do flaitear an *Ódiarmada*-ro
nig éireann táinig caillead oib sa b'ainm *Sineac* *Óró*
do éaraoir ar *Shuire* mac *Colmáin* mé *Ódiarmado* tré bheir
910 na haonbó do bí aice uaid. Do éionól *Ódiarmado* rluag
líonmar mé uil do buain oíolaidheada i mboin na caillige
do *Shuire*, agus trmallaí go *Sionainn* don éir roin. Do
bí iomoirio éionól rluag 1r rocuide ag *Shuire* ar a éionn
don leir oile; agus do éuir *Shuire* *Cuimín* *Foda* mac *Fidna*
915 sa iarraid ar *Ódiarmado* gan uil go ceann éitire n-uair
briead sa *Sionainn* riad. “Ní móir an aicéunge oit-re
rin o'fadáil,” ar *Ódiarmado*, “agus do-géad ní buó mó
dó maó é do iarraid.” Do bádair trá leat ar leat don
tSionainn, an ní *Ódiarmado* don leir éoir 1r *Shuire* don leir
920 éair, go maoin ar n-a márad. “1r iongnad líom,” ar
Cuimín, “laigead an trluag-re agat 1r méad an trluag
atá 1o agaid.” “Tuig a éléirig,” ar *Ódiarmado*, “nad

Colman Mor, son of Cairbre, son of Oilill, son of Dunlaing, who was thirty years king of Munster, died.

It was while Diarmaid, son of Cearbhall, was king of Ireland that a poet of Alba, called Labhan Draoi, came to Ireland; and having heard tidings of the generosity of Eochaid Aontsula, ancestor of siol Suilleabhain, he came to visit him and ask him for a gift, and he would not accept any gift from him but one of his eyes; and Eochaidh gave him one of his eyes lest the druid might satirise him. Ruadhan of Lothra happened to be present at the time, and when he heard the unjust request he asked of God to put Labhan's eyes in Eochaid's head, and that they might perform the same function for him that they did for Labhan; and it came of the saint's petition that Labhan's eyes passed into Eochaidh's head and performed that function for him during his life.

VII.

The seventh year of the reign of this Diarmaid, king of Ireland, a nun named Sineach Chro came to Diarmaid to make a complaint to him against Guaire, son of Colman, for having taken her only cow from her. Diarmaid assembled a numerous host with the object of obtaining satisfaction from Guaire for the nun's cow, and he at once marched to the Sionainn. Now Guaire had assembled a host and multitude on the other side to oppose him, and he sent Cuimin Foda, son of Fiachna, to ask Diarmaid not to go westward beyond the Sionainn for the space of twenty-four hours. "That is not a great request to grant thee," said Diarmaid, "and a greater would be granted thee had'st thou asked it." Now they were on either side of the Sionainn, King Diarmaid on the east side and Guaire on the west side until the following morning. "I wonder," said Cuimin, "at the smallness of this host of thine seeing how great the host is which is against thee." "Understand, O cleric," said Diarmaid "that a

iomad cupad éiríear caṡ aṡṡ mar iṡ toil mé Dia; aṡur ma'ṡ
oíṡear aṡá aṡat ar ar íluaṡ-ne, tuig naṡ iad na crioṡa
925 caomṡa aṡṡ na crioṡeada crioṡaíṡ éiríear caṡ."

Do commórad an coṡṡac eatorṡa, an íí ṡo n-a íluaṡ
do ṡaolb, aṡur ṡuairíe ṡo neaṡṡ Connacṡ iṡ Muṡan von
leir oile. ṡiṡeadaṡ do bṡireadaṡ do ṡuairíe iṡ da íluaṡ, ṡur
marbadaṡ móráṡ do ṡaíṡib Connacṡ iṡ o'feairíab Muṡan
930 ann. Aṡur iṡ do ṡuṡe Cáimín naomṡa do beannuiṡ i
níṡur Ceallṡaṡ táiniṡ buaíṡ ṡcaṡa do bṡeir ar ṡuairíe;
óir do ṡroiríe Cáimín ṡrṡ ṡráṡ ar íá oíommbuaíṡ ṡcaṡa do
beir ar ṡuairíe. An naom-ṡo Cáimín iṡ do ílíocṡ íaṡaṡ
aiceadaṡ mic Caṡaoirí Móirí é. Táiniṡ ṡrá ṡuairíe ṡo
935 Cáimín iṡ tuṡ uṡla iṡ óiṡíeirí oó, aṡur do íléaṡṡ 'n-a
láṡairí. "Ní íuil bṡeir arí ṡan oíommbuaíṡ ṡcaṡa do beir
oṡṡ," arí Cáimín.

Íarí ṡurí iomoiṡio an ṡaṡa ar ṡuairíe táiniṡ 'n-a aonair
ṡo maiṡṡṡurí bṡ a íaíbe aoinṡean aṡáin íaṡaṡa, iṡ do
940 íaṡṡuiṡ an beaṡ aia hé. "Íearí ṡráíṡ do ṡuairíe mé," ar
íé. "Íṡ ṡruaṡ linn," ar íre, "maiṡm do beir ar an ííṡ
íin iṡ mó oíre iṡ oadonnaṡṡ iṡ einaṡ da bṡuil i níṡínn,
aṡur oeaṡáí a ṡuinnṡṡíe do ṡaṡaṡṡ." Téio an beaṡ
íaṡaṡa ṡur an íruṡ do bí láim ía iṡ aṡí bṡaṡán ann;
945 tíllir ṡo ṡuairíe íur na ícálaib íin. Téio ṡuairíe amaṡ
ṡur an íruṡ iṡ marbair an bṡaṡán iṡ íuṡ buíṡeadaṡ íé
Dia beir ṡaolb íur an mbṡaṡán an oíṡe íin, iṡ a ṡionca
do báṡarí oerí maiṡ oíṡe oile aige. Téio ṡuairíe ar n-a
ṡáraṡ i noáil a ṡuinnṡṡíe iṡ do-ní coṡaíre íu an
950 ṡuṡbṡaṡ caṡ oile do ííṡ Éireann nó an ṡṡaíllṡaṡ do íunn
ṡaí oó. Íṡ arí do ṡinn ṡuairíe iṡ a ṡuinnṡṡeairí oul ṡo
Diaímaíṡ aṡur ṡaíllaṡ oó. ṡiṡeadaṡ iṡ é moṡ ar ar ṡaíll
oó, íunn ṡaí nó ṡloiríṡ an ííṡ do ṡur 'n-a beal íoirí a
íiaṡlaib aṡur é íaon ar a ṡlíuib. Aṡur ar mbṡeir do

battle is not won by large armies, but according to God's will ; and if thou contemnest my host, know that it is not fair forms but stout hearts that win battles."

The battle was set on foot between them, the king and his host on one side and Guaire, with the Connaught and Munster forces, on the other. But Guaire and his host were defeated, and many Connaught nobles and Munstermen were slain. And it was at the intercession of Caimin, who lived and blessed in Inis Cealltrach, that the battle went against Guaire ; for Caimin fasted three days against Guaire in order that he might lose the battle. This St. Caimin is of the race of Fiachaidh Aiceadha, son of Cathaoir Mor. Now Guaire went to Caimin and paid him respect and homage and bowed down before him. " There is no avoiding defeat in battle for thee," said Caimin.

Now when Guaire had lost the battle he came alone to a little monastery, in which there was a solitary pious woman, and the woman asked who he was. " I am a favourite with Guaire," said he. " I am very sorry," said she, " that defeat should have overtaken this king, who is the most charitable and humane and hospitable in Ireland, and that his followers should be visited with dreadful slaughter." The pious woman went to a stream hard by and saw a salmon therein. She came back to Guaire with this news. Guaire went out to the stream and killed the salmon, and gave God thanks for having only the salmon that night, though he had often ten beeves other nights. Guaire went the next day to meet his friends, and took counsel of them as to whether he should give battle again to the king of Ireland or swear submission to him on a javelin's point. What Guaire and his friends resolved on was that he should go to Diarmaid and make his submission to him. Now the way in which he made his submission to him was to put the point of the king's javelin or sword in his mouth, between his teeth, while on bended knees. And while Guaire was in

- 955 *Shuairne* mar rin, aoubairt an ní lé luét da muinntir féin
 ór íreal, “*Fionnram*,” ar ré, “*anoir an t-é glóir óiomaoim*
uo-ní Shuairne an t-einead móir úo.” *Tuz* ar óraoi da
 muinntir ní o’iarraid ari a lor ealaóda, ir ní *tuz Shuairne*
 aipe óó. *Cuirir lobair o’iarraid oéirce ari ar ion Dé.*
 960 *Tuz* an *dealg* óirí uo bí ’n-a bpat uon boét. *Téio* an boét
 uaid, ir *carla* uaine uo muinntir an ríog *Óiarrmada* uir ir
 beanair an *dealg* óirí ue, ir uo-beir uo *Óiarrmaid* é. *Tiz*
 an boét arií *go Shuairne* da éaraoio rin uir, ir *tuz Shuairne*
 an *crior* óirí uo bí *cairir* uó, *asur* beanaio muinntear
 965 *Óiarrmada* an *crior* uon boét, *asur* *tiz* arií *go Shuairne*
asur ríonn éloioim *Óiarrmada* ioiri a fíaclaib; *asur* mar uo
 éonnaire *Shuairne* an boét *go cairreac* uo éuit ríuét uéar
 uaid. “*A Shuairne*,” ar an ní, “*an ari a éruaige* ríot *beir*
fám éumáctuib-íe aaoi *as* caoi mar rin?” “*Uo-beirim*
 970 *briactar* naé ead,” ar ré, “*acé* ari a éruaige *liom* boét *Dé*
uo beir gan ní.” Ir ann rin aoubairt *Óiarrmaid* uir éiríge
 ir naé biaó ó íoin amaé fá n-a ríuáct féin, *asur* *go* ríuibe
 ní na n-uile uúil ór a éionn da *ngiallfaó*, ir *sur* leor leir
 rin uaid. *Ceanglao* ríot eaoirra féin *asur* aoubairt
 975 *Óiarrmaid* uir *teaét* *go* haonaé *Tailltean* i briaónaire *féar*
néireann, “*asur* uo-béar féin mo éiréarinar óm lá féin
 amaé éuit,” ar ré.

Téio *Shuairne* iar rin *go* haonaé *Tailltean* *asur* ríuáct nó
 mála ariígio ríe n-a éoir i *gcoinne* a bponnta o’féaruib
 980 éireann. *Tuz* iaríam *Óiarrmaid* ar *féaruib* éireann *gan*
aon oíob o’iarraid aoinneite ar *Shuairne* ran aonaé. *Uá*
lá uó amlaio rin; an *trear* lá iomoirro aoubairt *Shuairne*
 ríe *Óiarrmaid* ríor uo éur ar *earpog* éuige *go* noearinaó a
 fíaoiríoin ir a ongad. “*Créao* rin?” ar *Óiarrmaid*. “*bár*

this position the king said secretly to some of his own people : “ We will find out,” said he, “ whether it was through vain glory that Guaire practised such great generosity.” He caused a druid from among his friends to ask him for something for the sake of science, but Guaire did not heed him. He sent a leper to ask him for an alms for God’s sake ; he gave the poor man the gold bodkin that held his mantle. The poor man left him ; and one of king Diarmaid’s people met him and took the gold bodkin from him and gave it to Diarmaid. The poor man again came back to Guaire and complained of this to him, and Guaire gave him the gold belt that was round him, and Diarmaid’s people took the belt also from the poor man ; and he came again to Guaire, who had the point of Diarmaid’s sword between his teeth, and, as Guaire beheld the poor man troubled, a flood of tears came from him. “ O, Guaire,” said the king, “ is it distress at being under my sway that makes thee thus weep ? ” “ I solemnly declare that it is not,” said he, “ but my distress at God’s poor one being in want.” Thereupon Diarmaid told him to arise and that he would not be thenceforth under his own authority, and that the King of all the elements was over him if he were to make a submission, and that he considered that sufficient on his part. They made a treaty of peace with one another, and Diarmaid asked him to come to the fair of Tailte, into the presence of the men of Ireland ; “ and,” added he, “ I will give thee my lordship to be thine from my death onwards.”

Guaire then went to the fair of Tailte, having with him a budget or bag of silver to dispense to the men of Ireland. Now Diarmaid charged the men of Ireland that none of them should ask anything of Guaire at the fair. Two days passed in this manner ; on the third day, however, Guaire asked Diarmaid to send for a bishop for him that he might make his confession and be anointed. “ How is that ? ” enquired Diarmaid. “ As I am near death,”

985 “*atá im gár,*” ar *Shuaire*. “*Cionnup tuigear tú rin?*” ar
 Diarmaid. “*Tuigim,*” ar *Shuaire*, “*firi éiríeann ar don*
 látair agur gan neac óioib ag iarraidh neite oim.” *Tug*
 Diarmaid ann rin ceao bhionntair do *Shuaire*. *Sabair*
 Shuaire ag bhionnao neite do gac donnuine an tan roin;
 990 *agur ma’r fíor, ba fáire an lám lé noáileao ní do na*
 boctuib ioná an lám lé otioólaiceao ní don éigre. Do
 junne Diarmaid ríot ír ríotcáin mé *Shuaire* an triát roin
 do látair fear n’éiríeann ír do bádar muinntearóa va
 céile ó roin amaó.

995 *Tairla go raib uine naomta cráibteao do óearbháitar*
 ag Shuaire var b’ainm *Moóa*; *agur aimir* va noeacáio do
 óeanaim an óorígair go tobair fíoruirce atá lám mé *Buirinn*
 riar buó óear, cúig míle ó *Óuplur Shuaire*, ír gan ’n-a
 foóairi acó don maiccléiríeac aímáin do bíot ag fmuotólam
 1000 an aifurinn do. Ír ní cáiteao féin ná an maiccléiríeac ran
 ló go n-oróce acó donpíoinn, ír ní cáití ann rin leo acó
 beagán o’arín eorina ír bionar ír fíoruirce. *Agur iar*
 steacó laoi *Cárca* ír iar mío aifurinn do *Moóa* do gáb
 mian feola an maiccléiríeac, ír duubairt nír an naom
 1005 *Moóa* go maóao go *Óuplur* o’fíor *Shuaire* o’fagáil a
 fáruigte feola. “*Ná déin,*” ar *Moóa*, “*an agam-ra go*
 nguróinn Dia o’iarmaid feola oúit.” *Agur leir* rin léigir
 a glúine mé lár ír do géaruiú ar a guíoe go *Dia* ar
 iarmaid feola don maiccléiríeac. 1 n-aoinefaó rin ír biaó
 1010 va fíreartal go boiruib tige *Shuaire*, táinig do guíoe
 Moóa gur ríobao ná mair ír an feoil do bí orra a
 lámuib an luéta do bí ag a b’fíreartal, ír trialltar leo
 tar fíleairib an míur amaó go noearnadar go réimóiríeac
 gur an b’fárac ’n-a raibe *Moóa*; ír téio *Shuaire* go líon a
 1015 teaghlaiú ar marcuíoeacó 1 otóiruíoeacó ná mair. *Agur*
 nuair mánadar na mair do látair *Moóa* do gáb ag
 molao ír ag mórao anma Dé, *agur* duubairt nír an maic-
 cléiríeac a fárao don feoil o’ite.

said Guaire. "How dost thou know that?" asked Diarmaid. "I know it," said Guaire, "for the men of Ireland are assembled and none of them asks me for anything." Then Diarmaid gave Guaire leave to make gifts. Guaire proceeded to make gifts to everyone, and, if the tale be true, the hand with which he made gifts to the poor was longer than that with which he made gifts to the bards. Then Diarmaid made peace and agreement with Guaire in presence of the men of Ireland, and they were thenceforth on friendly terms with each other.

Now Guaire had a brother called Mochua, a holy virtuous man, and on a certain occasion he went to observe Lent to a well of spring water, which is a little to the south-west of Buirenn, five miles from Durlus. Guaire, attended only by one young cleric, who used to serve him at Mass, and neither himself nor the young cleric took more than a meal every day-and-night, and then they took only a little barley bread and spring water. And when Easter day had come, and Mochua had said Mass a desire for meat seized the young cleric, and he said to St. Mochua that he would go to Durlus to visit Guaire in order to get enough of meat. "Do not go," said Mochua, "stay with me, and let me pray to God for meat for thee." And on this he knelt on the ground and prayed with fervour to God, asking for meat for the young cleric. At the same time while food was being served to the tables of Guaire's house, it came to pass through Mochua's prayer that the dishes and the meat they contained were snatched from the hands of those who were serving them and were carried out over the walls of the dwelling, and by direct route reached the desert in which Mochua was; and Guaire went with all his household on horseback in quest of the dishes; and when the dishes came into the presence of Mochua he set to praise and magnify the name of God, and told the young cleric to eat his fill of meat.

Leir rin tug rúil reáda ir atá an macáire lán do
 1020 maircfluaḡ, ir aubairt nár focar do féin an feoil o'fáḡ-
 áil ir méad na tóire rin do bí 'n-a diaib. "Ní heaḡal
 uirt," ar Moḡua, "mo dearbbrádaí go n-a deaḡlaḡ atá
 ann, ir suíom-re Dia ḡan neac oíob do léigean cairnir
 ríú go beir fádaḡ uirt-re." Agus leir rin leanais buinn
 1025 na n-eac don talam ḡo naḡ maibe neairt oíob triall cairnir
 rin go beir fádaḡ don maircfléiread. Ir ann rin do suí
 Moḡua Dia 'ḡa iarraid ar rcailead na dearbbrádaí ir
 na deaḡlaḡ. Scaoltear leir rin oíob ir tigris do ládaí
 Moḡua. Léigir ḡuaire ar a ḡlúinib é féin do ládaí an
 1030 naomh Moḡua ir iarraid mairnead ar. "Ní heaḡal
 uirt a dearbbrádaí; ḡídead itear an biaḡ lib annro."
 Agus iar ḡcaiteam a ḡioinne do ḡuaire ir na muinntir
 ceileadair do Moḡua ir cill do Duirleir ar a n-air.
 Ir dearbbaḡ ar fíinne an rceoil-re ḡuab bódaí na mair
 1035 ḡairtear do na cúis mílil do fliḡe atá ó Duirleir ḡur an
 oḡobair 'n-a maibe Moḡua an tan roin.

VIII.

Ir i n-aimirir Diaimada mic Feaḡura nioḡ Éireann do
 bí beacán naomh ann. Aveir do rionḡ mé reanair go
 maibe mac oile i n-éaḡmaí fádaḡ Muilleadain aḡ Eoḡan
 1040 Óḡ .i. Diaimad, agus ir ar rlioct an Diaimada-ro táinig
 beacán naomh do beannuḡ i ḡcill beacán i maircruibe
 Cuirc; agus rór aveir na reanair go maḡdair ríú
 mac aḡ fádaḡ Muilleadain féin .i. Oílil flann Mór
 Oílil flann beaḡ ir Deaḡlaḡ. Aḡ ro veirmiread ar
 1045 rin :

beacán ó Diaimad naomh nár,
 Deanam clann fádaḡ o'iomraḡ.
 Oream dar coḡail tír ir tuat,
 ná Oílil oíob ir Deaḡlaḡ.

1050 Ir rán am-ro do mair bneair mac Diaimada mic
 Feaḡura .i. mac nioḡ Éireann, flead o'ollmuḡad na daí
 aḡ Ceannair na mibe, ir nioir mair leir doinní na maibe

The latter thereupon looked up and saw the plain full of mounted men, and said that it was of no advantage to him to get the meat, seeing how many there were in pursuit of it. "Thou needest not fear," said Mochua, "these are my brother and his household, and I beseech God to permit none of them to advance beyond that point until thou hast had thy fill." And on this the horses' hoofs clung to the ground so that they could not go forward till the young cleric had had his fill. Then Mochua prayed God to set his brother and his household free. On this they were set free, and they came into Mochua's presence. Guaire knelt before St. Mochua and asked his forgiveness. "Thou needest not fear, brother; but eat ye your meal here." And when Guaire and his people had taken their meal they bade farewell to Mochua and returned to Durlus. It is a proof of the truth of this story that the Road of the Dishes is the name given to the five miles' path that lies between Durlus and the well at which Mochua then was.

VIII.

It was in the time of Diarmaid, son of Fearghus, king of Ireland, that St. Beacan lived. Some seanchas say that Eoghan Og had a son besides Fiachaidh Muilleathan, to wit, Diarmaid, and it was from this Diarmaid's progeny that St. Beacan, who lived and blessed in Muscruide Chuire, sprang. And, moreover, the seanchas say that Fiachaidh Muilleathan himself had three sons, to wit, Oilill Flann Mor and Oilill Flann Beag and Deachluath. Here is a proof of this :

Beacan, noble saint, from Diarmaid sprung,
Let us celebrate the children of Fiachaidh;
A race who ruled country and district,
Of them were two Oilills and Deachluath.

About this time Breasal, son of Diarmaid, son of Fearghus, that is, son of the king of Ireland, wished to prepare a feast for his father at Ceanannus na Midhe, and he was

aige i gcomhair na fíorúe rin gan mairtfeoil 'n-a mbiaó
 foirneáir pé n-a dáil ar an bhfeiré rin da ádair. **Síreáó**
 ní fuaire a raíadail rin do mairtfeoil i gcomfoisre óó áct
 1055 donmairt do bí ag mnaoi maíáalta i gCill Ealáirúe,
 agus iarraidh bheiréal an mairt go háiread umál ar an
 mnaoi, ir do áiríis reáct mba ir carib do éionn na haonbó
 o'fáááil oó. Éimáir an bean é. **Tairir** rin tug reiréan
 1060 an bó da haímúeoin uairé gur máib ar an bhfeiré í. **Agur**
 iar mbeir i n-áinear na fíorúe do níú Éireann ir da
 munnair, tís an áillead ir do mune caraoir ar bheiréal
 mair an níú. **Ar** gclor iomoirio na caraoiré rin do
 Óairmair .i. an ní, do áab dáradt reiríse é, ir áoubaire go
 1065 mbáireoóad pé bheiréal tré fáruáó áillíse Cille
 healáirúe, ir beirir leir é ar bhuad ábann loircaíse, gur
 bááó leir bheiréal áillair rin. **Áabair** áirreáóar Óair-
 mair tré n-a mác do bááó, ir téir da áeirneam rin pé
 Colum Cille, ir áoubaire Colum mair teáct o'fíor an áélaoiré
 1070 Héacáin don munnair, agus airallair péin ir Colum Cille
 mair don mair go mángáóar Cill Héacáin don leir áuair do
 Síab gCior. **Agur** ir áillair fuaireáir an naom ir é ag
 uéanair cloiré timéall a reiríse ir a áibí flúe 'n-a
 áiméall. **Mair** fuaire Héacáin áirre ar Óairmair, ir eáó
 1075 áoubaire: "fán áalair a fíonáalíse," ar pé. **Leir**
 rin téir Óairmair go glúinib i áaláir. "Óairmairé
 comairé oir-rá ran ngníon do mune ááiríse pé," ar Colum
 Cille, "agus ag iarraidh oir áiríre do áir go Óa fá
 n-a mác o'áiréóóad." **Leir** rin áuirí bheacáin Óa go
 1080 oúáíááá fá áir ar fóráíleam Colum Cille; agus ir mair
 rin do haíreóóad mac níú Éireann, .i. bheiréal, tré
 áiré Héacáin naomá; gur mórá áinn Oé ir Héacáin
 tréir an míoráil rin.

Tairá áuiré mac Colmáin, fá reir comairíre don
 1085 Óairmair-re, ir Cuimín Fóa mac Fáána ir Cáimín Inre

not pleased with anything he had for that feast as long as he had not fat beef to give to his father on the occasion. He, however, could find no such beef in his neighbourhood except one beef that belonged to a female recluse at Cill Ealchruidhe; and Breasal gently and humbly asked the woman to give him the beef, and offered her seven cows and a bull instead of the one beef. The woman refused his offer. On this he took the cow from her against her will and killed it for the feast. And when the king of Ireland and his people were enjoying the feast, the nun came and made a complaint against Breasal to the king. Now when Diarmaid, the king, heard this complaint he became furious, and said he would kill Breasal for having wronged the nun of Cill Ealchruidhe, and he took him to the brink of the river Lorcach, and thus he drowned Breasal. Diarmaid repented of having drowned his son, and he went to Columcille to express his sorrow for the deed, and Columcille told him to go to visit the aged man, Beacan, to Munster; and he set out, accompanied by Columcille, and they reached Cill Bheacain, on north side of Sliabh gCrot. And they found the saint making a fence round his cemetery and his habit wet upon him. When Beacan got sight of Diarmaid he said, "Get thee beneath the ground, parricide," said he. Upon this Diarmaid sank in the ground up to his knees. "It is to ask thy protection on account of the deed he has done that he has come," said Columcille, "and to ask thee to beseech God to bring back his son to life." Upon this Beacan prayed to God fervently thrice, by the direction of Columcille; and it was in this way that the son of the king of Ireland, to wit, Breasal, was brought back to life through the prayer of St. Beacan; and God's name and that of Beacan were magnified through that miracle.

It happened that Guaire, son of Colman, who was a contemporary of this Diarmaid, and Cuimin Foda, son of

Cealltíac i steampull móir na linne. Agus do cuirfeadh
 trí cearta eatorra. Ar dtús doubdairt Cáimín, “Cféad, a
 Shuaire,” ar ré, “an ní buò mhaic leat astat?” “Óir ir
 ionnmhar mé a bhionnadh,” ar Shuaire. “Agus tuar, a
 1090 Cuimín,” ar Shuaire, “cféad an ní buò mian leat?”
 “Iomadh leabhar mé fhuotail na fíunne,” ar Cuimín. “Agus
 tuar, a Cáimín,” ar Cuimín, “cféad do mian-rá?” “Iomadh
 galair ar mo éoir,” ar Cáimín. Agus fuairsiar a tairiúr
 a miana, áct i nveirfeadh a mé gur hearcaineadh Cuimín lé
 1095 Moéua, agus gur bean shá naic é, ma’r fíoiri don treanóir.

Táinig Shuaire mac Colmáin trí cafa do fíuag Connaéct
 o’arraigín Múman go stairla Díoma mac Ronáin mic
 Aongúra fá ní Cairil an tan roin do i nllib fíógninte mé
 náidótear Cláir Conntae Luimnig anú, agus tug Díoma ir
 1100 Shuaire caé na céile ag Cairil fearaóais, gur bhuirfeadh do
 Shuaire ir do Connaéctail an. Agus do marbhad an nuimhir
 do-áiríuighe díob mar don mé ré triaóail do uairlib Connaéct.
 Ir é doéar fá stairnig Shuaire ar an fíuag roin ag éilugadh
 a maibe ó Shlaib éóige go Luimneadh do bí do fearaíomn
 1105 Connaéct nó go otug Luíad Meann mac Aongúra Tríuig
 feadh sháca ar Connaéctail mar ar marb feadh níoga díob,
 agus shan do fíuag aige áct áiríuighe ir shollanraio go
 nveiríuighe ré fearaíomn cloíom na bfuil ó beirín trí
 shairbad ag Cairil fearaóais go Luéad .i. bealaic an
 1110 Luéad, agus ó á na bóiríne go Léim an Con; shan
 na beiríuighe roin do pinne Corimac mac Cuileannáin an
 pinn-ro:

fá hé rin an Luíad Láiríuighe
 tall ar éóige do Connaéct éan,
 ó Cairil fearaóais fá uéad,
 go háé Luéad lán do gal.

fá luéct comairíne na céile Moéua ir Colum Cille,

Fiachtna, and Caimin of Inis Cealltrach, were in the principal church of the island, and three questions were proposed between them. First, Caimin said, "O Guaire, what wouldst thou wish to have?" "Gold and wealth to bestow," answered Guaire. "And thou, O Cuimin," said Guaire, "what wouldst thou like to have?" "Many books containing the word of truth," said Cuimin. "And thou, O Caimin," said Cuimin, "what is thy wish?" "Many diseases in my body," answered Caimin. And the three got their wishes, save that at the end of his life Cuimin was cursed by Mochua, who took all prosperity from him, if we may trust the seanchus.

Guaire, son of Colman, with three battalions of the Connaught host, came to plunder Munster, and they met Dioma, son of Ronan, son of Aonghus, who was king of Cashel at that time, in Ui Fidhghinnté, which is now called Clar Chonntae Liumnigh, and Dioma and Guaire gave battle to one another at Carn Fearadhaigh, and Guaire and the Connaughtmen were defeated there, and a countless number of them were slain, together with six leaders of the Connaught nobility. The reason why Guaire came with that host was to claim the territory from Sliabh Echtghe to Luimneach, which belonged to Connaught formerly, until Lughaidh Meann, son of Aonghus Tireach, defeated the Connaughtmen in seven battles, in which he slew seven of their kings, though he had no host except mercenaries and attendants, and he made sword-land of all the land from Bearn tri gCarbad, at Carn Fearadhaigh, to Luchad, that is, Bealach an Luchaide, and from Ath na Boraimhe to Leim an Chon, and it is as a setting forth of this that Cormac, son of Cuileannan, composed this stanza:

It was this Lughaidh Lamhdhearg
Who lopped off from the fair Province of Connaught
From Carn Fearadhagh, it was a choice,
To Ath Luchad abounding in valour.

Mochua and Columcille were contemporaries, and when

aḡur ar mbeir̃ i n-oĩtpeir̃b an fáraig̃ vo m-ocua nó mac
 Duac̃, ní maibe vo rppir̃eó fáogalta aige ac̃t coileac̃ iṛ lućóg
 1120 iṛ cuil. Iṛ é peir̃om vo-nioó an coileac̃ vó, iaiṛm̃eir̃ge an
 meac̃óin oĩtce vo coim̃eac̃. An lućóg iomoiṛio ní léir̃geac̃ vó
 ac̃t cúig uaipe vo coislaó ran ló go n-oĩtce, aḡur an tan vo
 coislaó ní-ra m̃ó vo coislaó vo óeanaim̃, ar mbeir̃ tuir̃peac̃
 vó ó iomao cpioir̃f̃iúiol iṛ r̃léac̃tan, vo ḡabac̃ an lućóg aḡ
 1125 r̃liobac̃ a éluar go noúreac̃ am̃laioṛ rin é. An cuil, ceana,
 iṛ é peir̃om vo-nioó beir̃ aḡ riubal ar ḡac̃ line va léac̃ac̃
 'n-a p̃raltair̃, iṛ an tan vo-nioó r̃ciot̃ ó beir̃ aḡ cantain a
 p̃ralm vo coim̃nuir̃geac̃ an cuil ar an line v'f̃ac̃ḡac̃ go
 cilleac̃ ar̃iṛ vo máó a p̃ralm vó. Tarla go ḡioo va éir̃
 1130 rin go b̃ruar̃iaoi na c̃ri peoiṛe rin báṛ; aḡur r̃c̃riob̃air̃
 moćua leir̃iṛ va éir̃ rin go Colum Cille ar mbeir̃ i ní i
 naib̃ain vó, aḡur vo-ní caṛaoio ar éac̃ na healtan r̃oin.
 Sc̃riob̃air̃ Colum Cille cúige aḡur iṛ eac̃ aoiṛaṛ: “A
 b̃rác̃air̃,” ar re, “ní cuir̃e ṽuit i n-ionḡant̃ar éac̃ na
 1135 healtan vo euaió uaiṛ, óir̃ ní bí an tubaṛt ac̃t maṛi a mbí
 an rppir̃eó.” Meaṛaim ar an r̃úḡiaó-ro na b̃rioiṛnaoiṛ nać
 maibe r̃uim aca r̃ua r̃eal̃baib̃ fáogalta, ní hionann iṛ
 móiṛán vo lućt na haṛiṛpe-re.

Va éir̃ rin vo maṛbaó Diaṛmaio mac Feaḡur̃a Ceir̃i-
 1140 beoil r̃i éir̃eann i Raic̃ ṽig i Maig̃ line lé haóó Duḡ
 mac Suib̃ne Ar̃uĩe, aḡur tugaó a ceann go Cluain M̃ic
 Nóir̃, iṛ vo haónaiceac̃ a coṛlann i ḡCuir̃niṛe.

Vo ḡab̃ Feaḡur̃ iṛ Doim̃nall ṽa mac Muir̃cear̃taig̃
 mic Ear̃ca mic Muir̃eac̃aig̃, mic Eoḡain mic Néill Naoi-
 1145 ḡiallaig̃ vo r̃iol éir̃eaim̃óin r̃ioḡac̃t éir̃eann aoiṛn b̃liaóain
 am̃áin. Duim̃npeac̃ inḡean Duac̃ Teangum̃a r̃ioḡ Connac̃t
 mác̃air̃ na mac-ro. Iṛ r̃án am-ro tugaó Cać ḡab̃ra l̃iṛpe
 ar l̃aig̃uib̃ lé Feaḡur̃ iṛ lé Doim̃nall, áit ar euit ceir̃pe
 céao vo l̃aig̃uib̃ iṛ vo maṛbaó Oíomán mac Cair̃ill mic
 1150 Muir̃eac̃aig̃ Muir̃veir̃ig̃, vo bí 'n-a r̃iḡ ulaó veir̃c̃ mb̃liaóna,
 lé baćlaćaib̃ boir̃ne. Aḡur 'n-a ṽiaioṛ rin r̃uaṛi Feaḡur̃
 iṛ Doim̃nall báṛ.

Mochua or Mac Duach was a hermit in the desert the only cattle he had in the world were a cock and a mouse and a fly. The cock's service to him was to keep the matin time of midnight ; and the mouse would let him sleep only five hours in the day-and-night, and when he desired to sleep longer, through being tired from making many crosses and genuflexions, the mouse would come and rub his ear, and thus waken him ; and the service the fly did him was to keep walking on every line of the Psalter that he read, and when he rested from reciting his psalms the fly rested on the line he left off at till he resumed the reciting of his psalms. Soon after that these three precious ones died, and Mochua, after that event, wrote a letter to Columcille, who was in I, in Alba, and he complained of the death of his flock. Columcille wrote to him, and said thus : " O brother," said he, " thou must not be surprised at the death of the flock that thou hast lost, for misfortune exists only where there is wealth." From this banter of these real saints I gather that they set no store on worldly possessions, unlike many persons of the present time.

After that Diarmaid, son of Fearghus Ceirrbheoil, king of Ireland, was slain at Raith Bheag, in Magh Line, by Aodh Dubh, son of Suibhne Aruidhe ; and his head was brought to Cluain Mic Nois, and his body was buried at Cuinnire.

Fearghus and Domhnall, two sons of Muircheartach Mac Earc, son of Muireadhach, son of Eoghan, son of Niall Naoighiallach, of the race of Eireamhon, held the sovereignty of Ireland one year. Duinnseach, daughter of Duach Teangumha, king of Connaught, was mother of these two sons. It was about this time that the Battle of Gabhra Lithfe was won by Fearghus and Domhnall over the Leinstermen, wherein four hundred Leinstermen fell, and Dioman, son of Caireall, son of Muireadhach Muindearg, who was ten years king of Ulster, was slain by the boors of Buirren. And after this Fearghus and Domhnall died.

Do ḡab Eodaid mac Domnail mic Muirceartaigh mic
 Earca agus basóan mac Muirceartaigh mic Earca do fíol
 1155 Éireamóin níosáct Éireann. Trí bliadhna dóib. Ír fán
 am-ro fuair Cairbre Ciom mac Ciomótáinn Síeib mic
 Eodac mic Donḡura mic Natrriaoic do bí 'n-a níos Muin
 tríosáct bliadhán bár. Tairr rin ír é an Cairbre Ciom-ro
 pé n-a bár tug Caé Feimean ar Cólmán Deas mac Dia-
 1160 ma-da, áit ar bfuasá do Cólmán ír ar marbá do ioma do
 muinntir ann. Agus ír uime do ḡairc Cairbre Ciom de
 ar n-a beic do oileamain nó do alciom i ḡCiomḡlaire,
 amail doeir an fíle fan man-ro:

1165 Uíreac é ó fionn go bonn,
 fear fírféata Cairbre Ciom,
 ír air do ḡab ainm pé air,
 ar a alciom i ḡCiomḡlaire.

Ír é an Cairbre Ciom-ro do bponn Cluain Nama do Dia
 ír do mac Léinn.

1170 Doeir doream pé reanúr ḡurab fán am-ro fuair
 brianáinn bioirra bár. ḡóeac do mair pé naoi bfiro
 bliadhán do péir an reanúra fan man-ro fíor:

1175 mair naé roiceann mór a naé
 brianáinn pá háláinn a roic,
 ceirre fíro agus céo,
 ír é méo baol ar an mbioic.

Do éir rin tugac Caé Tola ír Foritola lé fíacaid mac
 basóan ar Éilib agus ar Orriugib, áit ar éuit ioma do
 o'Éilib ír o'Orriugib ann. Agus fuair Conall mac Com-
 1180 ḡail ní Dál Riada i nAlbain bár, ar mbeic pé bliadhna
 deas i bflaitear na hAlban dó; agus ír é an Conall-ro
 do bponn oilean í i nAlbain do Cólmán Cille. Do éir
 rin do éuit Eodaid ír basóan lé Cionán mac Tigearnaigh
 ní Ciannaéta ḡlinne Feimean.

1185 Do ḡab Ainmire mac Séadna mic Fearḡura Ceann-
 fota mic Conaill ḡulban mic Néill Naogiallaigh do fíol
 Éireamóin níosáct Éireann trí bliadhna. Bfuir inḡean

Eochaidh, son of Domhnall, son of Muircheartach Mac Earca, and Baodan, son of Muircheartach Mac Earca, of the race of Eireamhon, held the sovereignty of Ireland. They reigned three years. It was about this time that Cairbre Crom, son of Criomhthann Sreibh, son of Eochaidh, son of Aonghus, son of Natfraoch, who was king of Munster three years, died. It was, moreover, this Cairbre Crom who, before his death, fought the Battle of Feimhean against Colman Beag, son of Diarmaid, wherein Colman was defeated and many of his followers slain. And he was called Cairbre Crom from his having been educated or brought up at Cromghlaise, as the poet says in this stanza:

Straight was he from head to foot,
A truly brave man was Cairbre Crom ;
The reason why he received his name
Was that he was reared at Cromghlais.

It was this Cairbre Crom who gave Cluain Uama to God and to the son of Leinin.

Some seanchas say that it was about this time Breanainn of Biorra died. And he lived nine score years according to the seanchus in this stanza :

Woe to him who reaches not great prosperity !
Breanainn, excellent was his race,
One hundred and eighty years
Was the time he was in the world.

After this Fiachaidh, son of Baodan, fought the Battles of Tola and Forthola against the men of Eile and of Osruighe, where many of the Elians and the Ossorians fell ; and Conall, son of Comhghall, king of Dalriada, in Alba, died, having been sixteen years on the throne of Alba ; and it was this Conall who gave the island of I in Alba to Columcille. After this Eochaidh and Beodan fell by Cronan, son of Tighearnach, king of Ciannachta Ghlinne Geimhean.

Ainmire, son of Seadna, son of Fearghus Ceannfhoda, son of Conall Gulban, son of Niall Naoighiallach, of the race of Eireamhon, held the sovereignty of Ireland three years.

Còbtaig mic Oiliollla do Laignib Airta Lathmann bean
 Ainmhir mātair doða mic Ainmhir. Da éir rin do tuit
 1190 Ainmhir lé Fearigur mac Néill ar earbadh Bhoðáin mic
 Ninneadha i gCarraig Léime an Eic.

Do gab Bhoðáin mac Ninneadha mic Fearigura Ceann-
 fota mic Conaill Gulban mic Néill naoigiallaig do ríol
 Éireannóin míogacht Éireann don bliadhain amháin. Cacht
 1195 ingean míogh fionnghall bean Bhoðáin; agus ir i bflaitear
 Bhoðáin fuair an naomh, bhréanainn Cluana Feartha, báir,
 agus doð mac Eodac Tioimcáirna mí Connacht do marbadh
 i gCacht Bága, ir Bhoðáin mac Cairill mí Ulað, ir Ruadán
 Lothra an naomh. Do ríocht Oiliollla flann bis mic Fiacac
 1200 Muilleadain do. Agus do marbadh Bhoðáin mac Ninneadha
 mí Éireann leir an dá Cuimín .i. Cuimín mac Colmáin bis ir
 Cuimín mac Libhéin i gCarraig Léime an Eic i nIomairg.
 Ir í fá hdoir don Tighearna do péir Boda, ran ceatpáidh
 éaduibh don tpeir leabhair do Stair na Saeir, ag tuit do
 1205 Colum Cille i nAlbain 565.

IX.

Do gab doð mac Ainmhired mic Séadna mic Fearigura
 Ceannfota mic Conaill Gulban mic Néill naoigiallaig do
 ríol Éireannóin míogacht Éireann reacht mbliadhna ar fícho.
 Bhrígh, ingean Còbtaig mic Oiliollla do Laignib, mātair
 1210 an doða-ro. Ir é doð mac Ainmhired tug Cacht béal Dáti,
 mar ar tuit Colmáin beag mac Diaimada agus cúig míle
 mar don iur tpeir fáirtine Colum Cille. Ir fán am-ro
 fuair Seanac earrog Cluana hIomairt báir, ir Fiacar mac
 Bhoðáin mic Cairill mic Muireadhaig Muimheirg do bí
 1215 'n-a míg Ulað cúig bliadhna ar fícho, gup tuit an tpeir-ro i

Brigid, daughter of Cobhthach, son of Oilill, one of the Lagenians, of Ard Ladhraun, was the wife of Ainmire and mother of Aodh, son of Ainmire. After this Ainmire fell by Fearghus, son of Niall, at the instigation of Baodan, son of Ninnidh, at Carrig Leime an Eich.

Baodan, son of Ninnidh, son of Fearghus Ceannfhoda, son of Conall Gulban, son of Niall Naoighiallach, of the race of Eireamhon, held the sovereignty of Ireland one year. Cacht, daughter of the king of Fionnghall, was the wife of Baodan; and it was in Baodan's reign that Breanainn of Cluain Fearta, the saint, died, also Aodh son of Eochaidh Tiormcharna, king of Connaught, who was killed in the Battle of Bagha, and Baodan, son of Caireall, king of Ulster, and Ruadhan, of Lothra, the saint. This latter was of the race of Oilill Flann Beag, son of Fiachaidh Muilleathan. And Baodan, son of Ninnidh, king of Ireland, was slain by the two Cuimins, to wit, Cuimin, son of Colman Beag, and Cuimin, son of Libhrean, at Carraig Leime an Eich, in Iomaireg. According to Beda, in the fourth chapter of the third book of the History of Sacsas, the age of the Lord when Columcille went to Alba was 565.

IX.

Aodh, son of Ainmire, son of Seadna, son of Fearghus Ceannfhoda, son of Conall Gulban, son of Niall Naoighiallach, of the race of Eireamhon, held the sovereignty of Ireland twenty-seven years. Brigid, daughter of Cobhthach, son of Oilill, a Lagenian, was the mother of this Aodh. It was Aodh, son of Ainmire, who fought the Battle of Beal Dathi, where Colman Beag, son of Diarmaid, and five thousand with him fell through the prophecy of Columcille. It was about this time that Seanach, bishop of Cluain Ioraird, died, also Fiachaidh, son of Baodan, son of Caireall, son of Muireadhach Muindearg, who was king of Ulster twenty-five years, but who now fell at the Battle

ḡCac beata lé fiachar mac Déamáin. Agus fuair Ferólm
mac Tighearnaigh ní Muinán báir.

Ir lé hAod mac Ainmireac do commórad mórúáil
Oriona Ceat mar a maibhe comúáil uairle ir easailre
1220 Éiríeann. Agus ir trí haúbair pinnriopálta do bí ag
Aod ní cuinniuḡad na comúála roin. An céadaúbair
uóib do uíbhic na bpilead a hÉiríunn ar a méir do muiríear
ir ar a deacraet a mar. Óir do bíod tríochar i mbuioin
an ollaim agus cúig fíri deas i mbuioin an aniot .i. an
1225 té fá zoire céim ran bpileadeat don ollaim. Agus do
bádar fán am roin, beasnac, trian bpeair nÉiríeann ní
pileadeat, ir do bíoir ó Samáin go bealltaine ar comn-
mead ar feairib Éiríeann. Ar n-a meair u'Aod mac
Ainmireac gur éiom an t-uallac u'Éiríunn iad, do éuir
1230 moime a noibhuc ar an míoḡaet uile. Aúbair oile fóir do
bí ag Aod ní uíbhic na bpilead, mar do éuadar u'iarriar
uailg óir do bí i mbriar Aoda. Dealg rin trá do fáḡbad
ḡac ní mar féadcomairta ag ḡac níḡ éigead 'n-a uíar;
agus ir é iarriar an uailg go ainmianac uóib do ḡríoruirḡ
1235 Aod ní n-a n-aetuir gur lionnairbad go Dál Riada Ulad
iad. Do bí uíochar moime rin ar na pileaduib ní linn
Concubair mic Neasa Ríog Ulad tré n-a n-ainbpeaduib
féin.

Do éionóladar pilead a Éiríeann an trác roin i ḡcoinne
1240 ir i ḡcomúáil a éirle; agus do b'é a lion ar an ḡcomúáil
rin uoir ḡcáo u'pileaduib ag a maibhe buidean; agus do
bádar an trác roin ag cinnead comairle ar uil i nAlbain;
agus mar do éualar Concubair rin téir Cú Culainn 'n-a
noáil, agus tug congáil feact mbliadan uóib, amáil
1245 uoir an file ran man-ro do beandó ar an uair uairab
torac, Eamain Ulad ionmáin leam:

Éirḡir Ular, amra an rluag,
um Concubair éoiréamrao;
Comnmead feact mbliadan go mbliar,
uainne do na pileaduib.

of Beatha by Fiachaidh, son of Deaman. And Feidhlim, son of Tighearnach, king of Munster, died.

It was Aodh, son of Ainmire, who convened the great assembly of Drom Ceat, where there was a convention of the nobles and of the clergy of Ireland. And Aodh had three chief reasons for calling together that assembly. The first reason was to banish the *filés* (or poets) from Ireland, because of their being so great a burden and because it was so difficult to rule them. For the *ollamh's* retinue numbered thirty, and there were fifteen in the retinue of the *anroth*, that is, the person who was next to the *ollamh* in poetic rank; and about that time nearly a third of the men of Ireland belonged to the poetic order, and they quartered themselves from Samhain to Bealltaine on the men of Ireland. Now Aodh, son of Ainmire, judging that they were a heavy burden to Ireland, decided to banish them from the entire kingdom. Another reason, too, that Aodh had for banishing the *filés* was that they went to demand a gold bodkin that was in his mantle. Now this was a bodkin that each king left as an heirloom to each succeeding king, and it was their inordinate demand of this bodkin that incited Aodh to drive them out, so that they were banished to Dal Riada of Ulster. The *filés* had been dismissed before then in the time of Conchubhar, son of Neasa, king of Ulster, on account of their unjust demands.

At that time the *filés* of Ireland assembled and held a meeting; and their number at that meeting was ten hundred *filés* who had retinues, and they were at that time deliberating on going to Alba, and when Conchubhar heard this, Cuchulainn went to meet them, and he retained them for seven years, as the poet says in this stanza which is taken from the poem beginning "Dear to me is Eamhain of Ulster":

The Ulstermen arise, noble the host,
Led by Conchubhar of the red sword;
Maintenance for seven years with renown
We give to the *filés*.

1255 Ṯa éir rin vo pcaoilrion na fileadh fá Éirinn ir ní maib
 vóicir oirca ó foin amač go haimirir fíacna mic badoáin
 míoš uladh, ná ó aimirir fíacna go haimirir mmaoilcoba mic
 1260 Ṯéamáin mic Cairill míoš uladh, ná ó aimirir mmaoilcoba
 go haimirir dotha mic ainmiread. Fá éirí iomoirio vo oíul-
 tadar rin éireann vo na fileadháib gur fortuóeadar
 ulaidh gac uair vóib foin iad. An céaduaire vo oíbreadh
 iad fá hé a lion míle; gur mo fort Concubair go maicib
 1265 uladh reacht mbliadhna iad, amlail aubhamair. An dara
 oíbir vo minneadh oirca mo fort fíacna mac badoáin mí
 uladh bliadhna iad, agus reacht gcéad a lion um eodair
 Rígeirgear, amlail aubair an file ran duain réamhláirte:

1265 eodair Rígeirgear reacht rán,
 lur go fíacna mac badoáin,
 forpíot fáilte oíomoir de
 na filidh por fortairghe.

An trear reacht vo oíbreadh iad go mo fort mmaoilcoba
 mí uladh iad, dá céad veadh a lion, um Óallán Forgaill
 ir um Seanacán, amlail aubair an file ran duain céaduaire.
 1270 Ag ro mar aubair:

 reacht vo mmaoilcoba na gclair,
 ré hiober éinn trácta amair;
 dá céad veadh file forpuair
 fir an iobar amair-ocudair;
 1275 vo ra vóib mmaoilcoba, an cing,
 commléad teora mbliadhna mbinn,
 méadair go lé an bpráda báin
 vo éine deallbada vóamáin.

An dara haubair fáir commóiríad móiríadil Oriona Ceat, i
 1280 nooir go gcuirreadh do bunnóir ar Óal Riada i nAlbain,
 agus gan vo éirí aige oirca moirne rin áit éirge fludh ar
 mair ir ar tír ir íoc éarica lé míoš éireann, amlail vo

After this they let the *filés* scatter all over Ireland, and they were not banished from that time forward until the time of *Fiachna*, son of *Baodan*, king of *Ulster*, nor from the time of *Fiachna* to the time of *Maolcobha*, son of *Deaman*, son of *Caireall*, king of *Ulster*, nor from the time of *Maolcobha* to the time of *Aodh* son of *Ainmire*. Thrice then did the men of Ireland cast off the *filés*, and the *Ulstermen* retained them on each of these occasions. The first time they were banished they numbered a thousand; and *Conchubhar* and the nobles of *Ulster* maintained them seven years, as we have said. On their second banishment *Fiachna*, son of *Baodan*, king of *Ulster*, maintained them a year, and seven hundred was their number under *Eochaidh Righeigeas*, as the poet says, in the above-mentioned poem :

Eochaidh Righeigheas of noble laws,
Went to *Fiachna*, son of *Baodan* ;
He gave him great welcome,
And he retained the *filés*.

The third time they were banished, when *Maolcobha*, king of *Ulster*, retained them, they amounted to twelve hundred, under *Dallan Forgaill* and *Seanchan*, as the poet says in the same poem. Thus he speaks :

When *Maolcobha* of the companies was once
At *Iobhar Cinn Trachta* on the west side,
Twelve hundred *filés* he found
Behind the *Yew* to the north-west ;

Maolcobha, the chief, gave them
Maintenance for three fair years.
It shall live to the day of pale judgment
For the well-shaped race of *Deaman*.

The second reason why the convention of *Drom Ceat* was held was in order that *Aodh* might impose a tribute on the *Dal Riada* of *Alba*, as he had no tribute from them up to that time except that they were bound to raise an army by land and sea and pay an *eiric* to the king of Ireland, as

οριουίξ Colmán mac Comhgeallaiξ, το πείρ μαρ αοειρ πέ
 féin ran mann-ro:

1285

Sluaigeaó la fonnaib' do xér,
 coblaó ar muir go mbeibér—
 mo bpeaó beilglic gan bine—
 ir éiric lá veirb'fine.

1290 An tpeap aóbari fári commópaó mórbáil Thoma Ceat,
 do óioéur Scannláin móiri mic Cinnfaolaió a flaitéap
 Oripuiξe, tpié gan buinóior o'ioe píe h'aoó, aξup ar tí a míc
 iollainn mic Scannláin do míoξaó ar Oripuiξib' tpié beiré
 umal ran mbuinóior o'aoó. Zonaó iao roin na tpié fáta
 1295 fári hoipuiξeaó mórbáil Thoma Ceat, aímóil aοειρ Oallán
 Forξail ran mann-ro:

Tpié fáta ppióta von oáil,
 ar tí aipróξta Scannláin,
 um oál Riada, míoξa an tpeap,
 ir um óioéur na n-éiξeap.

1300 Aξ ro na míoξa cúigeaóac ir na fláta peaiainn do
 bí i mórbáil Thoma Ceat. Ar otúr Cpioiméann Cearpi mí
 laiξean; iollann mac Scannláin mic Cinnfaolaió mí
 Oripuiξe; Maolóuin mac Aoóa beannáin mí iapéaiπ
 Mumhan; Fingín mac Aoóa Duib mic Cpioiméainn mí Mumhan
 1305 uile; Cpioiméann Deilgneac mí veipceipit éipeann; Zuaie
 mac Colmán i míξe éloinne Fiaópaó teap ir éuaió; Raξ-
 allaó mac Uaóac do ba mí ar éuaéaiβ Taióion ir ar
 bpiéitpne Uí Ruaiπic go Cliabán Moóaiπn; Ceallaó mac
 Cearpaiξ mic Duib Óoépa ar bpiéitpne Uí Raξallaiξ;
 1310 Conξalaó éinn Maξaiπ ar tíπi Conaill 'n-a míξ; oá míξ
 Oipxiail .i. Oaimín mac Donξupa ó éloóar Deap go
 Fionnéaiπ i Sliaó Fuaiπ; Aoó mac Ouaó Zalaiξ ó
 Fionnéaiπ Sléibe Fuaiπ go bóinn.

An ran fá elor do Colúm Cille i naibain cpiuinuξaó

Colman, son of Coimhgheallach ordained, as he says himself in this stanza :

A host on land always,
A fleet on sea as a perpetual custom—
My skilled oral judgment without harm—
And an eiric for kindred blood.

The third reason why the convention of Drom Ceat was held was to oust Scannlan Mor, son of Ceannfaolaidh, from the kingdom of Osruighe, because of his not having paid tribute to Aodh, and to install his son, Iollann son of Scannlan, in his place as king over the Ossorians on account of his being obedient to Aodh as regards tribute. And these are the three reasons why the convention of Drom Ceat was ordained, as Dallan Forgall says in this stanza :

There were three reasons for the convention :
In order to depose Scannlan from kingship,
The case of the Dal Riada, kingly the battle,
And the extermination of the bards.

The following are the provincial kings and the territorial princes who were at the convention of Drom Ceat: First Criomhthann Cearr, king of Leinster ; Iollann, son of Scannlan, son of Ceannfaolaidh, king of Osruighe ; Maolduin, son of Aodh Beannain, king of West Munster ; Finghin, son of Aodh Dubh, son of Criomhthann, king of all Munster ; Criomhthann Deilgneach, king of the south of Ireland ; Guaire, son of Colman, from the kingdom of clann Fiachrach, south and north ; Raghallach, son of Uadaidh, who was king of Tuatha Taidhion and of Breithfne Ui Ruairc as far as Cliabhan Modhairn ; Ceallach, son of Cearnach, son of Dubh Dothra, king of Breithfne Ui Raghallaigh ; Conghalach Chinn Maghair, king of Tir Chonaill ; the two kings of Oirghiall, to wit, Daimhin, son of Aonghus, from Clochar Deasa to Fionncharn, on Sliabh Fuaid ; Aodh, son of Duach Galach, from Fionncharn on Sliabh Fuaid to the Boinn.

When Columcille heard in Alba of the summoning of this

- 1315 na comhóla roin aghur na trí haóbaire fáir tionóilead í, mar
 atá, aitérioḡad Scannláin, oíbir na bpilead ír cur buin-
 ciora ar Óál Ríada, do tnuall féin a hí ḡo hÉirinn mar
 don pié comhcionól naoimcléire; aghur ír é líon cléire do
 bí 'n-a foéaire aḡ teaét fá éuaire na comhóla roin: dá
 1320 fiéir fagair, fiéir eapros, caḡa veócan ír tríócán maic-
 cléiread, amail auaire Amia Colum Cille ran rann-ro:

Ó dá fiéir fagair a líon,
 fiéir eapros uapal briḡ,
 fíri ḡabáil pralm, clú ḡan aét,
 1325 caḡa veócan tríócán mac.

- Do féarfaíde ḡo mbiaó oícieread aḡ an léaḡtoiri ar
 an ní éuaire ríor anro, mar atá ḡo mbeoír eapruiz i
 ḡcomvead abbaó. ḡíreá dá léaḡtar an uaria caiboir
 do Stair na Sacran do ríciob bea mar a labriann ar
 1330 pñibiléir oilein í i nAlban, ír pollur ḡo mbíoir eapruiz
 na hAlban uimál o'abbair í i n-alló. Aḡ ro iomroio
 mar auaire: a "fá ḡnát," ar ré, "mí an oilean-ro do
 ríoir uadairán do beir air do biaó 'n-a abb ír 'n-a fagair
 aḡ a mbíob an éríoc uile fá n-a rmaét aghur fá n-a
 1335 oíḡeá, aghur fíor fá oíḡeá do na heaprosáib féin,
 ḡéir nóir neamhḡnátá é, beir uimál oó, do piéir fompia
 an éaduoctúria do bí ar an oilean naḡ maibe 'n-a
 eapros aét 'n-a fagair ír 'n-a mianad." Aghur ír
 pollur ḡuab é Colum Cille an éaduoctúiri fuaire an
 1340 pñibiléir ar oúir i ní, amail auaire bea ran vea-
 mád caiboir don éuḡeá leabair don Stair éadua.
 b "fá hé Colum," ar ré, "éaduoctúiri an érioir
 éatolice do na pírteib ran airo éuaí ar na rleibteib ír
 an éaduine do éḡaib mainreair i n-oilean í do bí
 1345 cáḡarac cian o'aimíri aḡ ioma do ríobleaduib na Scot ír
 na bpir." Ar na bmaíuib-re bea ír iontuḡte ḡuab

a. Habere autem solet (inquit) ipsa Insula rectorem semper
 Abbatem presbiterem cuius iuri et omnis provincia et ipsi etiam
 episcopi ordine inusitato debeant esse subiecti iuxta exemplum
 primi doctoris illius qui non episcopus sed presbiter extitit et
 monachus.

convention and the three reasons for which it was summoned, to wit, the deposition of Scannlan, the banishment of the filés, and the laying tribute on the Dal Riada, he proceeded from I to Ireland with a company of holy clerics ; and the number of clerics he had with him as he came to this convention was forty priests, twenty bishops, fifty deacons, and thirty minor clerics, as the Amhra Choluim Chille says in this stanza :

Forty priests, the full number,
Twenty bishops noble strong
To chant psalms, faultless the repute,
Fifty deacons, thirty minor clerics.

The reader may possibly disbelieve what has been here stated, to wit, that bishops should be among the following of an abbot. If, however, one reads the second chapter of the History of Sacsá which Beda has written, where he speaks of the privileges of the island of I, in Alba, it will appear that the bishops of Alba were subject to the abbot of I in olden times. It is thus, indeed, he speaks : “ It was ever the custom in this island,” says he, “ to have as superior an abbot who was a priest, and who had jurisdiction and authority over the entire country, and even the bishops themselves were subject to him, though the custom was unusual, according to the example of the first doctor who was in the island, who was not a bishop but a priest and a monk.” And it is plain that Columcille was the first doctor, who was first given the privilege in I, as Beda says in the tenth chapter of the fifth book of the same History. “ Colum,” says he, “ was the first doctor of the Catholic faith to the Picts of the mountains in the north, and the first to build a monastery in the island of I, which was long venerated by many congregations of the Scots and Picts.” From these words of Beda it is to be understood

b. ¶ Columba erat primus doctor fidei Catholicae Transmontanis Pictis ad aquilonem primusque fundator monasterii quod in Hii Insula multis diu Scotorum Pictorumque populis venerabile mansit.

é Colum Cille an céadnoctúirí do éuaíó do ríolad an
 éireoinn do na Rictib i ttuairceairt Alban, ir suiab uime
 rin ní heaó amáin do sábadar na ragsairt ir na manais
 1350 orra féin beir uimál do Colum Cille ir o'abbairé í sa éir,
 aét fóir do sábadar na hearpuis féin orra é, do bhris
 suiab é Colum Cille tug solur an éireoinn ar ocúr dóib.
 Agus ir uime rin tansadair earpuis i nÉirinn i sgoimheadé
 Colum Cille go mórdáil Droma Ceat.

X.

1355 Ir amáiré táinig Colum Cille i nÉirinn agus briéu
 ciarta tairna ar a rúilib go nac fairséad úir Éireann.
 Óir do bí o'fíadab air gan úir Éireann o'fairsin ói trád
 do éuir Molairé do bpeir airtuige air uil i nAlbain agus
 gan fonn na hÉireann o'fairsin go báir, ionnur go o'táinig
 1360 óe rin gur cóngab an briéu ciarta ar a rúilib an seál
 do bí i nÉirinn go tillead i nAlbain só; gonaó ag
 fairnéir an comáil do rinne Colum Cille ar an mbpeir
 rin, do rinne Molairé an man-ro :

1365 Sé táinig Colum anoir,
 i n-eatár tar an mórdáir,
 ní fadair ní i nÉirinn áin,
 ladr oitgeadé ir in mórdáil.

Ir é adbar iomorro fá rug Molairé do bpeir ar Colum
 Cille uil i nAlbain, mar táinig do Colum Cille tri
 1370 caéa do éuir i nÉirinn, mar atá Caé Cúile Driemne, Caé
 Cúile Raéan, ir Caé Cúile Feada. Ir é adbar Caé Cúile
 Driemne do méir an treinleabair sa ngsaircear Uíthi
 Ciardáin: Feir Teahíad do rinne Diaimair mac Fearisura
 Ceiribeoir ní Éireann ir do marbadó uime uaral ar an
 1375 bpeir rin lé Cuairán mac Doóa mic Eoéac Tioiméarina;
 agus ir uime do máib Diaimair an Cuairán-ro tré mar
 do máib seiréan an uime uaral ar an bpeir i n-aéad

that Columcille was the first doctor who went to plant the Faith among the Picts in the north of Alba, and that it was for this reason that not only the priests and monks undertook to be subject to Columcille and to the abbot of I after him but even the bishops themselves took this yoke on them because it was Columcille first gave them the light of the Faith. And it was for this reason that bishops came to Ireland accompanying Columcille to the convention of Drom Ceat.

X.

Columcille came to Ireland having a cerecloth over his eyes, so that he might not see the soil of Ireland. For he was forbidden to look at the soil of Ireland from the time that Molaise imposed as penance on him to go to Alba and not to see the land of Ireland till death, and it was for this reason that he kept the cerecloth over his eyes while he was in Ireland until his return to Alba; and it is to relate Columcille's fulfilment of this penance that Molaise composed this stanza:

Though Colum came from the east
In a bark across the great sea,
He saw nothing in noble Ireland
On his coming to the convention.

Now the reason why Molaise imposed on Columcille the penance of going to Alba was that Columcille caused three battles to be fought in Ireland, to wit, the Battle of Cuil Dreimhne, the Battle of Cuil Rathán, and the Battle of Cuil Feadha. The cause of the Battle of Cuil Dreimhne, according to the old book called *Uidhir Chiarain*, was this: Diarmaid, son of Fearghus Ceirrbheoil, king of Ireland, held a Feis of Tara, and a nobleman was slain at that feis by Cuarnan, son of Aodh, son of Eochaidh Tiormcharna; and the reason why Diarmaid slew this Cuarnan was that he had slain the nobleman at the feis in violation of the law

óligiú ír tearmáinn na feire. Agus fúil do marbhad
 Cuarnán do éuaíó ar cómhairce dá mac Mhic Earca .i.
 1380 Feairgúr ír Doimnall ír cuimio rin ar cómhairce Colum
 Cille é, agus tar cómhairce Colum marbhadar lé Diarmaid
 é tré coill meáda na Teahias; agus táinig óe rin sup
 tionóil Colum Cille clanna Néill an tuairceir (tré n-a
 cómhairce féin ír tré cómhairce cloinne Mhic Earca do fáir-
 1385 uisad) sup cuiread Cat Cúile Dheimne ar Diarmaid ír ar
 Connaictar; sup bhuiread óioib tré suíde Colum Cille.

Cuimio leabair Dub Molaga aóbar oile ríor fá uisad
 Cat Cúile Dheimne, mar atá tréir an gclaoimbheir ius
 Diarmaid i n-aisiú Colum Cille an tan ius ríorib an
 1390 Soircéal a leabair fionntain gan ríor, agus aubair
 fionntain sup leir féin an maicleabair do ríoribad ar a
 leabair féin. Uime rin do togarar leat ar leat Diarmaid
 'n-a bheiteam eatorra; agus ír í bheir ius Diarmaid
 supab leir gac boin a boinín, ír supab leir gac leabair
 1395 a maicleabair; gonad é rin an raia haóbar fá uisad
 Cat Cúile Dheimne.

Ír é aóbar fá uisad Colum Cille fá raia Cat Cúile
 Raetan do tabairt ar Dál nAruide ír ar Ulltaidib do
 toiric iomparain tarla roir Colum Cille ír Comgall mar
 1400 do éirpreádar Dál nAruide ír Ulltaid id féin leat-
 triomac ran impearan.

Ír é aóbar fá uisad Colum Cille fá raia Cat Cúile
 Feada do tabairt ar Colmán mac Diarmada i noiol a
 fáruigte fá Baodán mac Ninneada mí Éireann do marbad
 1405 lé Comán mac Colmáin i léim an Eic tar cómhairce
 Colum.

Triallair iompario Colum go n-a naoimcléir a hálbain,
 amail aubairamair, go Éirinn, agus an tan do bí ag
 teat i ngar na comóala aubairt an ríogán, bean doá,

and sanctuary of the feis. And before Cuarnan was slain he put himself under the protection of the two sons of Mac Earca, to wit, Fearghus and Domhnall, and they put him under the protection of Columcille, and Diarmaid slew him in violation of Columcille's protection for having transgressed the law of Tara, and the result of this was that Columcille assembled clanna Neill of the north (on account of his own protection and that of the children of Mac Earca having been violated), and the Battle of Cuil Dreimhne was fought against Diarmaid and the men of Connaught, and they were defeated through the prayer of Columcille.

The Black Book of Molaga gives another reason why the Battle of Cuil Dreimhne was fought, to wit, through the unjust judgment Diarmaid gave against Columcille, when he secretly copied the Gospel from Fionntain's book, and Fionntain claimed for his own the copy which was written from his own book. Accordingly, both sides chose Diarmaid as a judge between them; and the judgment Diarmaid gave was that to every cow belonged her calf and that to every book belonged a copy of it; and that was the second reason why the Battle of Cuil Dreimhne was fought.

The reason why Columcille caused the battle of Cuil Rathán to be fought against the Dal nAruidhe and the Ultonians was because a contention had arisen between Columcille and Comghall, when the Dal nAruidhe showed themselves partial in the contention.

The reason why Columcille had caused the Battle of Cuil Feadha to be fought against Colman, son of Diarmaid, was to avenge the affront given him in the murder of Baodan, son of Ninnidh, king of Ireland, at Leim an Eich by Coman, son of Colman, in violation of Colum's protection.

Now Colum, with his holy clerics, proceeded from Alba to Ireland, as we have said, and when he was approaching the convention the queen, Aodh's wife, told her son, Conall,

- 1410 mé n-a mac Conall gan cáthar do éabhairt don éoiriúcléiríeac
 ná sa buíóin; ašur ar bfašáil rceal air rin do Colum pul
 ráiníš an láthair ir ead ašubhairt: “Ir ceao liom-ra an
 ríogán go n-a hinníle do beir 1 muict ná éoiri 1 šcioron
 an áta-ro éíór go rí an bmaé.” Aš ro veirmíeacé na
 1415 hÁmra aš aitérmoat bmaéar Colum ran man-ro:

Ir ceao ri-re beir 'n-a éoiri,
 ar an cléiríeac go ró-loinn,
 's ir ceao sa hinníle go beacé,
 beir 'n-a éoiri 'n-a coimíreacé.

- 1420 Ašur ir uime do oimíš an inníle do beir 'n-a éoiri mar
 aon rir an ríogán, do bmaé šurab í éamíš 1 rceacéiríeacé
 ón ríogán go Conall aš a máo rir gan cáthar do éabhairt
 don éoiriúcléiríeac ná sa buíóin. Ašur do éluim ó n-a
 lán do áaoimíš go bfaicéar ná éoiri do šnác ar an áe
 1425 aš lán mé Oimí Ceao ó ríon ale.

- Óála Colum éille, ar muictan na comóála óó ir é
 oiríeacé Conall mic Aoá mic Áimíeacé ba neara óó don
 comóál; ašur mar do éonnairíeac Conall na cléiríš šreap-
 air aorcaríeac an oiríeacé ríthair, rí naonhair a líon,
 1430 šur šabaoar do éabairíeac éamíš oimí, šur bmaéad ir šur
 bmaéad na cléiríš leo. Ir do ríaríeac Colum cia do bí
 aš a mbuaíad ámlair rin. Do éualair Colum šurab é
 Conall mac Aoá do bí aš a nšreapacé mé véanair an
 šníoimí ríon, ir cuirir Colum fá veara rí naoi šceoláin
 1435 do buain an ríacé ríon ar Conall šur harcaríeacé lé
 Colum é, ir šur bea ríš ir áiríeacé ciall ir cuimíe ir
 a inníeacé ve. Ašur ó na clošair rin do beaíad air,
 šairíeacé Conall Clošacé ve.

- Do éualir Colum air rin go hoiríeacé Oimíall mic
 1440 Aoá; ir éiríeacé Oimíall 'n-a éimíe ir do fear ríle
 ríimíe ir ríš ríš sa šurair ir do éuir 'n-a ionad ríe 'n-a
 ríe é. Rí Colum a beannacé do Oimíall mac Aoá,
 ir áiríeacé ar Óa ríogacé éiríeacé sa muictan, ašur ráiníš

not to show any reverence to the heron-cleric or to his company. And when Colum was informed of this before he arrived at the place he said: "It is my will that the queen and her handmaid, in the shape of two herons, be over that ford below until Doom. Here is a proof from the Amhra repeating the words of Colum in this stanza:

Let her become a heron,
Said the cleric in a great rage,
And let her handmaid exactly be
A heron in her company.

And the reason why he ordered that the handmaid become a heron together with the queen was that it was she who came with a message from the queen to Conall, telling him not to show any reverence to the heron-cleric or to his company. And I hear from many people that ever since two herons are usually seen on the ford which is beside Drom Ceat.

As to Columcille, when he arrived at the convention the party of Conall, son of Aodh, son of Ainmire, was the nearest to him in the assembly, and when Conall saw the clerics he incited the rabble of his party against them, thrice nine their number, and they pelted them with clods of clay, and they bruised and hurt the clerics. And Colum asked who were thus beating them. Colum was told that it was Conall, son of Aodh, who was inciting them to do this deed, and he ordered that thrice nine bells be rung on the spot against Conall, whom he cursed and deprived of royalty, of authority, of senses, of memory, of his understanding. And from these bells that were rung against him he is called Conall Clogach.

After this Colum went to the party of Domhnall, son of Aodh, and Domhnall went to meet him and bade him welcome, and kissed his cheek and seated him in his own place. Colum gave his blessing to Domhnall, son of Aodh, and prayed God that he might attain the sovereignty of

1445 *ῥά ὁιμεαὸ ζο μαῖβε τῇ βλιαῶνα οἶαζ 1 ἔβλαιοταρ ἔιμεαν*
ῥὺλ ῥυαῖν βάρ.

Τῆμαλλαιρ Colum ar rin ζο hoimeactar an míoζ 1ῥ
 Doimnall 'n-a ῥοῶαιρ; αζυρ ar moctain vo Colum vo λάταιρ
 an míoζ ῥάιλιζιρ μοιμε—vo ζαβ εαζλα móri an mί μοιμε
 τρέρ an ní vo junne mί Conall mῡr an míoζain 1ῥ mί n-a
 1450 hinnilt, aīmáil doubhiamar. “Oo b’í m’ῥáilte mo mῡar,”
 ar Colum. “Oo-ζέαδβαιρ rin,” ar an mί. “Μαίρεαὸ,” ar
 Colum, “1ῥ é mῡar iaῖmiam: τῇ hιτζε iaῖmiam opε, mῡar
 atá ῥarτόὸ na ἔpileaὸ ataoi vo tαῖῥann ar Éirinn, 1ῥ
 ῥεaoileaὸ vo Scannlán móri mac Cinnῥaoilao mί Oῥruige
 1455 ar an mbhoio 'n-a ἔῥuil αζατ, 1ῥ ζαν oul vo éuῡr buinῑoῡa
 ar ‘Oál Riada 1 na lbaῖn.” “Ní toíl liom,” ar an mί,
 “ῥarτόὸ na ἔpileaὸ, ar mίeio a n-aῖnḃreac 1ῥ ar a líon-
 mῡaῖpe atáio. Óuῡr bío τῡíoῶao 1 mbuioῡin an ollamḃan 1ῥ a
 cúiz oἶaζ 1 mbuioῡin an anioῡt αζυρ mῡar rin vo na ζῡάὸaῖḃ
 1460 ῡile oile ó ῥoin ῡíoῡ.” Oo bioῡ buioean ar leit αζ ζαῶ
 aon oíoḃ vo mίeῡr a céime ῥéin, ionnuῡr ζο μαῖβε τῡian ἔῥeap
 nÉimeann mί ῡilíoεacε beaζnac.

Αουβαιρε Colum Cille mῡr an mίζ ζο maὸ cóuῡ mórián
 vo na ῡileaoῡaῖḃ vo éuῡr ar ζcúl ar a líonmῡaῖpe vo βάῡap
 1465 ann. Ζioεaὸ aouβαιρε mῡr ῡile vo beit 'n-a apoolam
 aize ῥéin ar aῖῡuῡr na míoζ μοιμε, 1ῥ ollam vo beit αζ ζαῶ
 mίζ cúizí, 1ῥ ῥór ollam vo beit αζ ζαῶ τiζεapῡna τῡiúῶa
 éeao nó tuaiῡe 1 nÉirinn; αζυρ vo cinneao ar an ζcom-
 aῖῡile rin lé Colum Cille, 1ῥ aontauζiῡr aoῡ é; ζonaὸ αζ
 1470 maotioean na commaoine rin vo éuῡr Colum Cille ar na
 ῡileaoῡaῖḃ vo junne Maolῡuῡῡain an mῡann-ῡo:

Ro ῥaoῡaὸ ḃe na ῡilí
 τῡé Colum an éaoimḃliζiῡ;
 ῡile ζαῶ tuaiῡe ní τῡom,
 1ῥ eao vo opῡuiz Colom.

Ireland; and it happened ultimately that he held the sovereignty of Ireland for thirteen years before he died.

Colum, accompanied by Domhnall, proceeded thence to the king's party, and when he had come into the king's presence the latter welcomed him—the king dreaded him greatly on account of what he had done to Conall, to the queen, to her handmaid, as we have said. “My welcome is compliance with my wish,” said Colum. “It shall be granted thee,” said the king. “Then,” said Colum, “what I wish is this: I make three requests of thee, namely, to keep the filés whom thou art banishing from Ireland, and to free Scannlan Mor, son of Ceannfaolaidh, king of Osruighe, from the bondage in which thou keepest him, and not to go to impose a tribute on the Dal Riada in Alba.” “I do not wish to keep the filés,” said the king, “so unjust are their demands and so numerous are they. For there are usually thirty in the train of an ollamh, and fifteen in that of an anroth, and so on for the other grades of the filé down to the lowest.” Each of them used to have a separate train of attendants according to his degree, so that nearly the third of the men of Ireland followed the bardic profession.

Columcille said to the king that it was right to set aside many of the filés, as they were so numerous. But he advised him to maintain a filé as his own chief ollamh, after the example of the kings who went before him, and that each provincial king should have an ollamh, and, moreover, that each lord of a cantred or district in Ireland should have an ollamh, and Columcille proposed this plan and Aodh assented to it; and it was to celebrate this benefit which Columcille conferred on the filés that Maol-suthain composed this stanza:

The filés were saved by this means
Through Colum of the fair law;
A filé for each district is no heavy charge.
It is what Colum ordained.

Táinig don oruigeadó-ro do mune Doó mac Ainmiread
 1480 17 Colum Cille go mbíod ollam cinnnte as níg Éireann 17
 as zác níg cúigeadóac 17 as zác tigeapna truíca céad, 17
 fearann raor as zác ollam víob ó n-a tigeapna féin; asur
 fearann 17 as maoin traozalta zác ollamhan víob. Do
 oruigeasdaí fóir fearann coitceann do na hollamhaib go
 cinnnte, mar a mbiaó múnad coitceann aca ahaíl Univer-
 sitie, mar atá Ráit Ceannait 17 Marriúde mhaige Sléad
 1485 ran mbréirne, mar a mbiaó múnad na n-ealaóan 1
 n-aicid aca o'fearaib Éireann, zác don do tozmaó beir
 fuizumta 1 fearaúr nó rna healaónaib oile do bí ar
 znácuzaó 1 nÉirinn an tan roin.

17 é fá haruollam 1 nÉirinn an trác roin Eocair
 1490 Éigeap mac Oilioila mic Eiric, asur 17 m7 a veiréi
 Dallán Forgaill, 17 do éirir ollamhan uair ar cúigeadóib
 Éireann, mar atá Doó Éigeap ar éiric breaz 17 ar an
 m7de, Uirnaol airtéigeap ar dá Cúigead Mumhan, Seanéan
 mac Cuairfearitaz ar Cúigead Connaét asur fear Fuirb
 1495 mac Muireadóaz mic Mongáin 1 n-ollamhaét Ulaó, asur
 fóir ollam 1 nzaó truíca céad 1 nÉirinn fá na haru-
 ollamhaib-re, 17 fearann raor ó n-a bflaicit fearann
 víob asur fearann, ahaíl aubhamar, 17 suara cinnnte
 ar ron a nouan 17 a noiréad da zác don víob.

1500 An saia haécuinge do iarri Colum ar Doó, rcaoiréad
 do Scannlán m7or ní Orruige asur a léigean da éiric féin;
 do éirid Doó rin. "Ní leanam tairir rin orit," ar Colum,
 "mar toil lé Dia é go maibe as buain m'iallépann
 nó mo b7oz víom-ra anoét ran iarrihéirige mar a mbiaó."

1505 "An tpeap aécuinge iarraim orit," ar Colum Cille,
 "cairre do éabairt do Óal Ríada zan uil da n-arraim

From this regulation, which was made by Aodh, son of Ainmire, and Columcille, it followed that the king of Ireland and every provincial king and every lord of a cantred had a special ollamh, and that each of these ollamhs had free land from his own lord, and, moreover, the lands and worldly possessions of each of these ollamhs enjoyed general exemption and sanctuary from the men of Ireland. It was also ordained that a common estate should be set apart for the ollamhs where they could give public instruction after the manner of a University, such as Raith Cheannait and Masruidhe Mhuighe Sleacht, in Breithfne, where they gave free instruction in the sciences to the men of Ireland, as many as desired to become learned in seanchus and in the other sciences that were in vogue in Ireland at that time.

The ardollamh of Ireland at that time was Eochaidh Eigeas, son of Oilill, son of Earc, and it was he who was called Dallan Forgaill, and he sent out ollamhs and set them over the provinces of Ireland, namely, Aodh Eigeas over the district of Breagh and over Meath, Urmhaol chief eigeas over the two provinces of Munster, Sanchan, son of Cuair-fheartach, over the province of Connaught, and Fear Fírb, son of Muireadhach, son of Mongan, in the ollamhship of Ulster; and, moreover, an ollamh in every cantred in Ireland under these high ollamhs, and they were to have free land from their territorial chiefs, as well as sanctuary, as we have said; and each of them was to get certain rewards for their poems and compositions.

The second request Colum asked of Aodh was to set Scannlan Mor, king of Osruighe, free, and let him go to his own country. This the king refused. "I shall not press it further," said Colum, "if it be God's will may Scannlan untie my thongs or take off my shoes to-night when I am at matins."

"The third request I make of thee," said Columcille, "is to grant a respite to the Dal Raida and not to go to

Alba to plunder them with a view to laying a tribute on them, for you have a right only to a head-rent from them and a levy of forces on land and sea." "I shall not grant them respite, but shall pay them a visit," said Aodh. "Then," said Colum, "they will have a respite from thee for ever," and so it was.

Thereupon Columcille, with his clerics, took leave of the king and of the convention, and the Book of Glendalough states that Aodhan, son of Gabhran, son of 'Domhanghurt, king of Alba, was at that convention, and that he took his leave of the king and of the assembly along with Columcille. The same book says that the convention of Drom Ceat sat for a year and a month instituting laws and regulating tributes and forming friendly alliances between the men of Ireland.

XI.

As to Columcille, when he had taken his leave of the assembly he proceeded to Duibheaglais, in Inis Eoghan, and on the next night, after nightfall, a brilliant flame of fire came upon the guards at the convention, who kept the cell in which Aodh had Scannlan Mor confined, bound by twelve iron chains, so that the guards put their faces to the ground because of the greatness of the blaze which they saw. And a bright dazzling flame came to Scannlan in the place where he was, and a voice in the flame said to him, "Arise, O Scannlan, and quit thy chains and thy cell, and come forth and follow me, and place thy hand in mine." After this Scannlan came forth with the angel in front of him. His guards observed him, and asked who was there. "Scannlan," said the angel. "If it were he, he would not tell," said they. Thereafter the angel and Scannlan went after Columcille; and when Colum was at matins, as he was passing through the sanctuary railing it was Scannlan who was taking off his shoes; and Columcille asked who

- reirean sup b'é féin Scannlán. An tan do fíarpuig Colum
 1540 Cille rcéala de, "deoó," aoirieaoó reirean, ar méio a
 éarica, óirí reoil fáille do-beiróir do ran éró, ir zan deoó
 'n-a oiaó; asur ar a mionca do-beiríaoó rin do fíreazra
 ar Colum Cille do fágaib Colum Cille puínear labaríca
 ar gaó níg da fíioct da mbeic i nOrrpuigé. Tairir rin tug
 1545 Colum Cille fá deara ar báoirín trí deoó do éabairt do
 Scannlán; ann rin noctair Scannlán a rcéala do Colum,
 amail aoubriamair éuar. Aoubairt Colum Cille mé
 Scannlán triall i nOrrpuigé. "Ní féaoaim," ar Scannlán,
 "o'eacla Aoóa." "Ní heagail uir," ar Colum, "beir
 1550 mo bacall féin mar éomairce leat, asur fágaib asam
 éomciónól i nDuirmaidg i nOrrpuigib í. Leir rin triallair
 Scannlán i nOrrpuigib ir do gaó ceannar a éríce féin
 reao a mé; óir níoir léig eacla Colum Cille o'Aoó buaio-
 rieam do éeanaím air ó íoir amac.
 1555 Do éeangail Scannlán i gcúitíuáao a íaoiríca mar rin
 rceaball nó trí pinginne ar gaó teao muinnitíre 'n-a
 oúéaig ó blaoíma go mair gaóa blaoíma do éomciónól
 Colum Cille i nDuirmaidg i nOrrpuigib, amail léagtar i
 namra Colum Cille as aéíriotal an geallaim tug
 1560 Scannlán do Colum:

Do mar om éuaéaib om éoir,
 Cía buó lir luaoair ir luir,
 Sceaball gaóa haóba íoir,
 An mair ó blaoíma go mair.

- 1565 Tug íór Colum Cille a beannaóo o'Orrpuigib uile, ar
 éomciónól go mbeiríre féin ir a ní umal do féin ir da
 éomciónól i nDuirmaidg ó aimir go haimirí fá oíol na
 cánaó do éeangail Scannlán oíra féin asur ar a fíioct,
 amail léagtar ran amra:

1570

beannaóo ar Orrpuigib uaim,
 ar a mboíglaine go gcéill,
 beannaóo do mair ir do éir,
 uaim tré beic da níg oom réir.

was there, and he replied that he was Scannlan. When Columcille asked news of him, he answered "a drink," so great was his thirst, for it was salted meat they gave him in the cell, with no drink after. From the frequency with which he gave that answer to Columcille, the latter left an impediment in speech on every king of his progeny who should rule in Osruighe. Now Columcille directed Baoithin to give three drinks to Scannlan, and then Scannlan told his story to Colum, as we have said above. Columcille directed Scannlan to proceed to Osruighe. "I cannot," said Scannlan, "through fear of Aodh." "Thou needest have no fear," said Colum; "take my staff with thee as a protection, and leave it with my community at Durmhagh, in Osruighe." Upon this Scannlan proceeded to Osruighe, and ruled over his own country during his life; because fear of Columcille prevented Aodh from troubling him thereafter.

In return for his liberation in this manner, Scannlan imposed a yearly tax of a screaball, or threepence, on every household in his country from Bladhma to the sea, to be paid to the community of Columcille at Durmhagh, in Osruighe, as we read in the *Amhra Choluim Chille*, which quotes the promise which Scannlan made to Colum:

Thy share of my lands, of my house,
Be they numerous as rushes or herbs,
It is screaball from each house,
The portion from Bladhma to the sea.

Columcille, moreover, gave his blessing to all the Ossorians on condition that they and their king should be obedient to himself and to his community at Durmhagh in succeeding times as regards the payment of the tax which Scannlan imposed on themselves and on their posterity, as we read in the *Amhra*:

A blessing from me on the Ossorians,
On their pure-handedness and wisdom;
A blessing on sea and on land
From me, because of their king's submission to me.

An Colum Cille atámaoio do luad annro ir é fá
 1575 hainm bairte óó Ciuométann, agus Axal fá hainm don
 aingeal coimreácta do bí aige, agus Demal an deamhan
 do bíod go cinnte ar tí a buaidéaríta, amail léagtarí ran
 Ainna. As ro marí doeir:

1580 Ciuométann uia Cumh, comall ngle,
 ainm bairte Coluim Cille;
 Axal ainm a aingil gan on,
 agus Demal a deamhan.

Ir uime tría do lean Colum Cille o'ainm ari, an tan
 do bí 'n-a leanb as a múnad as Dubglairé i oTíri Luis-
 1585 deac i gCinéal Conaill, do léigéí lá gada reachtmaine rán
 mbailé amac é do reabhíad i mearc a luéta coimaoire, marí
 fáoiróáil ari mbeiré don fuil míogúda óó; agus marí do
 éleáctaó uul amac lá ran treachtmain marí rin, do éionól-
 taoir leimb an ceannairí 'n-a coimne an lá do éleáctaó
 1590 éiríge amac; agus ari mbeiré ari don látarí oóib as reiteamh
 rir, an tan atéioir as truall ón mainirtirí éuca é do éóg-
 basaoir a láma tré lútgáirí as a ráó o'adonáirí "as rúo
 Colum na Cille éugainn." Agus marí do éualad a oiré go
 gcleáctaó rir na leanbaib Colum Cille do gáim de, do
 1595 mear guri éoil mé Dia an t-ainm rin tarla i mbéalaid na
 leanb neamhuicóiréac do gáim do fíoirí de, agus an t-ainm
 bairte, marí atá Ciuométann, do éabairé i noearmado. Agus
 ir muic tarla a fáimáiré rin do málairé ari anmannaid
 na naoim; bíod a fáónairé rin ari mloéuda oarí b'ainm
 1600 Cairtad ari oTúr, ir ari éadomán naomta, oalta fáoiráig,
 oarí b'ainm ari oTúr Mac Neire, ir ari fáoiráig féin oarí b'
 ainm bairte Sochet, ir ari a oTug Seimannur Magonnur
 ari an tan do rinne láméurí ari ir marí tug Coeleptinur
 pápa fáoiráig o'ainm ari mé huét a éuiré i néirinn do
 1605 fíolaó an éreirim, ir ari fíonnbarí Corcaige oarí b'ainm
 bairte Luad, ir ari eapros íobairí oarí b'ainm Loícead do

Criomhthann was the baptismal name of the Columcille we are treating of here, and Axal was the name of his guardian angel, and Demal was the name of the demon that specially troubled him, as we read in the Amhra. Thus it speaks :

Criomhthann Ua Cuinn, fair consummation,
Was the baptismal name of Columcille ;
Axal the name of his angel, without fault,
And Demal his demon.

Now Columcille clung to him as a name, because when he was a child under instruction at Dubhghlaise, in Tir Luighdheach, in Cineal Conaill, he was permitted to go out into the village one day each week to play with his equals in age as a privilege, as he was of the royal blood. And as he was wont to go out thus a day in each week, the children of the district used to assemble to meet him on the day on which he was wont to go out, and, being together waiting for him, when they beheld him coming towards them from the monastery, they used to lift their hands for joy, and say with one voice, "Here comes the Colum or dove of the Church," and when the teacher heard that the children were in the habit of calling him Columcille he deemed it to be God's will that he should be always called by that name which was in the mouths of the innocent children, and that his baptismal name, to wit, Criomhthann, should lapse. And a change of name of this kind has often been the lot of the saints, witness the case of Mochuda, who was first called Carrthach, and of St. Caomhan, a disciple of Patrick, who was first called Mac Neise, and of Patrick himself, whose baptismal name was Sochet, and whom Germanus called Magonius, when he imposed hands on him, and whom Pope Coelestinus called Patrick on the occasion of his sending him to Ireland to propagate the Faith, and that of Fionnbharr, of Cork, whose baptismal name was Luan, and of the bishop of Iobhar, whose name was Loichead, and who lived

beannuig 1 mbeig-Éirinn 1 n-íochtair Laidhean, 1r ar Conn-
 laoí naomta earraig Cille Dairí naomta céadainm Roinceann,
 1r ar Molling naomta céadainm Dairíall, 1r mar rin do mórán
 1610 na n-ionntarmlaib oile, ionnur naomta cuirte 1 gonnatadair
 gurab Ciuiméann fá hainm bairte do Colum Cille, tar
 ceann gur lea Colum Cille naomta coitceann do do réir
 an adhair tuar.

Bíod a fíor agat, a léagtóir, gurab fíor-Éireannac
 1615 Colum Cille do leir a dár 1r a mádar agur naomta Albanac,
 amail doirí cuir do na hAlbancaib. Óir 1r pollur
 gurab Éireannac do daoib a dár é, do bíg go léagtar
 1 naomteannac Éireann gurab é Feirlimí mac Feargus
 Ceannfota mic Conaill Gulban mic Néill Naomtaallag
 1620 do ba airí ar Éirinn fá haidair do Colum Cille. Ag
 1r doiríad an treannac air rin, amail léagtar ran duan
 gurab toir: Naomteannac naomta Inre fáil:

1625 Colum Cille críce cuinn,
 mac Feirlimí uar agat uirig,
 mic Feargus an gníomha gair,
 mic Conaill Gulban glanair.

1r doirí fíor gurab Éireannac Colum Cille do leir a
 mádar, do réir fannac na hAinm mar a n-adair gurab
 i Eirne ingean Dóma mic Naomta do fíocht Cairíe Na
 1630 Fearí Laidhean a mádar. Ag 1r mar doirí an Ainm:

Eirne airíad naomta,
 an gníomha do óal gairí,
 mádair Columta doirí,
 ingean Dóma mic Noe.

1635 Do doiríad a éirí lé Colum Cille coimrí rin lé
 toiríad lé huiríagí 1r lé fíleatanaib, ionnur gur fann
 coimrí rin lé cuir críadair, gur léir a earíad tré n-a
 aibí, an ran do luidhean ran gairí n-a dúiríe me
 réiríad na gairí ar a éirí tréir an bairí, amail doirí
 1640 an Ainm ran raní-1r:

and blessed in Beigeirinn, in the lower part of Leinster, and of St. Connlaoch, bishop of Cill Dara, whose first name was Roincheann, and of Moling, whose first name was Dairchill, and similarly of many others like them; so that it cannot be doubted that Criomhthann was the baptismal name of Columcille, notwithstanding that Columcille clung to him as his common name for the above reason.

Know, O reader, that Columcille was a genuine Irishman on his father's and mother's side, and not an Albanian, as some Albanians say. For it is evident that he was Irish on his father's side, as we read in the history of the saints of Ireland that Feidhlimidh, son of Fearghus Ceannfhoda, son of Conall Gulban, son of Niall Naoighiallach, who was high king of Ireland, was father to Columcille. Here is the seancha's statement of this, as we read in the poem which begins: The sacred history of the saints of Inis Fail:

Columcille, of the land of Conn,
Son of Feidhlimidh, over every tribe,
Son of Fearghus, of the fierce action,
Son of the very noble Conall Gulban.

It is also certain that Columcille was Irish on his mother's side, according to the account given in the Amhra, where it states that Eithne, daughter of Dioma, son of Naoi, of the race of Cairbre Nia Fear, king of Leinster, was his mother. Thus speaks the Amhra:

Eithne, who is mighty,
The queen out of the Dal Cairbre,
Mother of Colum, who was thence pious,
Was daughter of Dioma, son of Noe.

Columcille mortified his body by fasting and prayer and prostration to such a degree that he grew so emaciated through pious austerity that when he lay in the sand in his cell as the wind rushed in through the roof his ribs were distinguishable through his habit, as the Amhra says in this stanza:

Glé do luígeadh i r m ngaineadh,
 1 n-a líge fá mór ríocht,
 Slíocht a eagraíod tré n-a éiríod,
 fá léir lé réiríod na n-geirí.

1645 Do b'é doir Colum Cille, an tan fuair sé bár, reádt
 mbliadóna véas i r trí ríocht, aithíal a veirí Dallán Forgaill
 1 nAithia Colum Cille réin, do ríoríodadh lé Dallán go
 gíoríod v'éir báir Colum Cille:

1650 Colum gein baol fan mbíod mbán,
 Saoríad ón gcuing a corpán,
 Téir go hainglíbh ar a éad
 1ar reádt mbliadónaib reádtíodíod,

marí adá, trí bliadóna i r vá ríocht do éad vá aithíal 1
 nAithia, i r vá éir rín éiríre bliadóna véas ar ríocht 1
 1655 nAithia, aithíal a veirí an Aithia fan ríann-rí:

Trí bliadóna ceátríad vóib
 Dó 1 nAithia fan ríoríodí;
 éiríre bliadóna ríoríodí teann,
 1 nAithia v'adéle éiríann.

1660 As rí na trí háite 'n-a gceadad Colum Cille coinníodé,
 1 nAithia, 1 nAithia, 1 nAithia, i r 1 nAithia v'adéle, marí ar
 háitíodé é, marí a veirí ré réin fan ríann-rí marí a noéteann
 a ionníadine do na trí háitíbh rín:

1665 Mo ríad 1 nAithia fan éiríre,
 Asur m'adán 1 nAithia,
 Asur mo corpán fán líc
 fá v'ad páiríod i r b'íodí.

An tríad do bíod Colum Cille as ríad aithíann nó as
 ríad aithíann nó as ríad aithíann, do cluicí míle go léir a
 1670 gíod, asur ní fúlaingíod v'adán a gíod fan ríad v'adéle
 aithíal a veirí an Aithia fan ríann-rí:

1675 Som a gíod, Colum Cille,
 Lóir a binné ór gíod cléir,
 go ceann éirí ceo véas céimeann,
 aithíal réimeann, ead ba réir.

Plain he used to lie on the sand,
In his bed was great suffering ;
The form of his ribs through his dress
Was distinct as the winds blew.

Columcille's age when he died was seventy-seven years, as Dallan Forgaill says in Amhra Choluim Chille itself, which was written by Dallan soon after the death of Columcille :

While Colum was in the fair world
His body laboured beneath the yoke
He went to angels out of his body
After seven and seventy years,

namely, forty-three years of his life he spent in Ireland, and after that thirty-four years in Alba, as the Amhra says in this stanza :

He was three years and forty of them
In Ireland, without anxiety,
Four and thirty strong years
In Alba after Erin.

The three places in which Columcille used to dwell are in I in Alba, in Derry, in Dun da Leathghlas where he was buried, as he says himself in this stanza, in which he reveals his love for these three places :

✓ My happiness in I, without fault,
And my soul in Derry,
And my body beneath the stone
Under which are Patrick and Brigid.

When Columcille said Mass or sang psalms or preached, his voice was heard at a distance of a mile and a-half, and a demon could not endure his voice, but fled before it, as the Amhra says in this stanza :

The sound of his voice, of Columcille's,
High its melody above every company ;
As far as fifteen hundred paces,
Mighty courses, was it distinct.

Do bí ragar 1 uTíri Conaill 1 n-aimríri Cólum Cille
 do cumtuis nó do tógais easglair do clocaib uairle agus
 do minne altóiri glóine innce, agus do cuiri vealb gréine
 ir éarca da nvealbuað rān easglair rin. So ghuo da
 1680 éir rin táinig anbhainne mór ar an ragar ir táinig
 veamān cuige iar rin so ius leir rān aieori é. Agus an
 trāt māngadar 1 ngar do Cólum Cille ór a cionn, fuair
 amāic oiriā ir do minne comāitā na croidē ór a cionn rān
 aieori, gur tuir an ragar leir rin anuad. Agus da bicitin
 1685 rin do iobair an ragar an easglair do minne do Cólum
 Cille trē n-a fōiurāin a lāmāib an veamān, ir do cuair
 féin 1 n-oro mānāc, gur cāit a aimreari so māit ó fōin
 amāc.

Do bí naom 1 nUib fāiuceallāig 1 nOrriuge dar b'ainm
 1690 Coirfionn ir téro Colum Cille aimreari da fōir 1 noisg so
 uirubiað māāic a leabair uó, óiri do ba uaine mó-fōglumā
 āg a māibē iomaō leabair é. Agus do héimgeað leir a
 māāic do cābair do Cólum Cille; agus gurōir Colum
 Uia āg iarriāō air gan doimleabair uioē do beit inléāgā
 1695 do neac 'n-a beacāō; agus nōiri fēaōāō focal do léāgāō
 ionnta ó fōin amāc gur cōionādar.

Do cōnnairc bāoitēn u'airlinge trī cācāoirē ar neam
 mar atā cācāoiri óiri, cācāoiri airgū ir cācāoiri glóine; ir
 noētar Colum Cille uó gurāb 1 gcomāiri Ciarāin mic an
 1700 tSāoiri do uí an cācāoiri óiri, ar mēro a oiriūg u'āoirēāōāib,
 “agus an cācāoiri airgū ro comāiri-re féin a bāoitēn atā,
 ar glóine do cōrābāō; an cācāoiri iomōiriū glóine im
 cōmāiri-re atā, óiri ciō glān mo cōrābāō, ir aibuir cōulūōē
 so minic mé.”

1705 āg ro cēitēre cāna ēireann .i. cāin do cuiri pāoirāig gan
 clēirce do māibāō; cāin āuamāāin gan mōā do māibāō;
 cāin Uoirē Cólum Cille gan ba bleacā do māibāō;
 āgur cāin Uōimāis gan airteari do uēanām ann.

There was a priest in Tir Chonail in the time of Columcille who built or erected a church of precious stones, and he made an altar of glass therein, and he had images of the sun and moon set up in the church. Soon afterwards this priest fell into a deep swoon, after which a demon came to him and took him with him into the air. And when they came near Columcille overhead, he caught sight of them and made the sign of the cross above him in the air, and thereupon the priest fell down. And for that reason the priest made an offering of the church he had built to Columcille on account of his having rescued him from the hands of the demon, and he joined an order of monks himself, and led a good life thenceforward.

There was a saint in Ui Faircheallaigh, in Osruighe, called Coisfhionn, and Columcille went on a certain occasion to see him in the hope that he might let him see his books, for he was a very learned man and had many books. And he refused to let Columcille see them. And Columcille prayed God to grant that no person alive might be able to read any one of these books; and from that time not a word of them could be read, and they decayed.

Baoithin saw in a vision three chairs in heaven, namely, a chair of gold, a chair of silver, and a chair of glass; and Columcille explained to him that the chair of gold was for Ciaran mac an tSaoir for his great hospitality to guests, "and the chair of silver is for thyself, O Baoithin, for the purity of thy piety; but the chair of glass is for me, for though my piety be pure, I am often frail and worldly."

The following are the four rules of Ireland, to wit, the rule made by Patrick forbidding the killing of clerics; the rule of Adhamnan forbidding the killing of women; the rule of Doire Choluim Chille, forbidding the killing of milch cows; and the rule of Sunday forbidding a journey on that day.

XII.

It was in the reign of this Aodh son of Ainmire that Columcille died. Understand, O reader, that the Colum of whom we have been speaking up to this is Columcille son of Feidhlimid, son of Fearghus. But the Red Book of Mac Aodhagan and the sacred history of the saints of Ireland say that many of the saints, male and female, of Ireland bore the same name. For they say that there were twenty-two St. Colums in Ireland, and Columcille was the first Colum of them ; and further, it was in commemoration of the sanctity of Columcille that each of them was called Colum. There were twenty-five St. Ciarans in Ireland, and amongst them were Ciaran of Cluain Mic Nois, and Ciaran of Saighir, and Ciaran of Tiobraid Naoi. There were thirty-two St. Aodhans in Ireland. There were seven St. Bairrfhionns in Ireland, and amongst these was Bairrfhionn, or Fionnbharr, of Corcach. And this Fionnbharr was the son of Aimhirgin, son of Dubh Duibhne, son of Ninnidh, son of Eochaidh, son of Cairbre Ard, son of Brian, son of Eochaidh Muighmheodhon, who was king of Ireland. And there were seventeen holy bishops and seven hundred religious in the community of Corcach along with Fionnbharr. There were four St. Baoithins in Ireland, to wit, Baoithin son of Breanainn, Baoithin son of Fionnach, Baoithin son of Alladh, and Baoithin son of Cuanaidh. There were fifteen St. Brighids in Ireland, and amongst them was Brighid, daughter of Dubhthach, of Leinster, who is celebrated throughout Europe ; and it is clear that she is of the stock of Eochaidh Fionn Fuath nArt ; and that Eochaidh Fionn was brother to Conn Ceadchathach, who was king of Ireland. Here is the testimony of the sacred history of Ireland on this point, as we read in the poem which begins : The sacred history of the saints of Inis Fail :

1740 bfuíro inġean ōubēaiġ ōuinn,
 mic ōpēiñne, mic bpeaŋail būirp,
 mic ōein mic Connla mic aipe,
 mic Caiŋbpe nia mic Coŋmaic,

 mic donġura mōir miaō ngarē,
 mic eoēadē ŋinn ŋuadē ŋé haŋē,
 mic ŋeioŋimio ŋeacētiāai ŋāin,
 1745 mic tuadēil teacētiāai ēioġnāip.

 Aġ ŋo ŋioŋ na ceitpe bfuíro ŋéaġ naomēa ŋo bī i
 nēiŋinn i n-éaġmaiŋ na bfuíroē ēuar: bfuíro inġean ōioma,
 bfuíro inġean mīanaiġ, bfuíro inġean mīomāin, bfuíro
 inġean ēanna, bfuíro inġean cōlla, bfuíro inġean eaē-
 1750 taiŋ aiŋo, bfuíro iŋŋe bfuíroē, bfuíro inġean ōamāip,
 bfuíro tŋeandōēa, bfuíro inġean ŋiāōnāt, bfuíro inġean
 doōa, aġuŋ bfuíro inġean luinġe.

 Iŋ ŋé linn doōa mic Ainmīeacē aŋ a būiŋmīo aġ tŋiācē
 aġuŋ doōāin mic ŋabŋāin ŋioġ Alban ŋo bī cianaoŋta an
 1755 tan ŋoin ŋo léiġeaoŋi ŋaeōil manainn ŋioē.

 Iŋ ŋé linn doōa mic Ainmīeacē, ŋōŋ, ŋuaiŋ an naomē
 Cainneacē Acāō ŋō bār i n-aoiŋ a ceitpe mbliāōan aŋ
 ceitpe ŋiōio; aġuŋ iŋ aŋ ŋlioēcē ŋeapġura mic Rōiġ ŋo bī
 an Cainneacē-ŋo. Iŋ ŋān ain-ŋo tuġ Colmán Rīmīō Caē
 1760 Sleamīna, āit aŋ būiŋeacō aŋ Cōnall mac doōa, aġuŋ Caē
 Cūile Caoil lé ŋiācāio mic ŋaoŋāin, āit aŋ būiŋeacō
 ō'ŋiācāio mic ŋéamāin, iŋ i ŋtuġacō āŋ a mūinnŋiŋe.

 ŋa ēiŋ ŋin tuġ Cōnall mac Suibne būiŋeacō i ŋcaē aŋ
 na tŋi hāoōaiŋ i n-aoŋlō, maŋ aŋā doō Slāine iŋ doō
 1765 būiŋe ŋi Ō Maine iŋ doō Rōin, ŋi Ō bŋāilġe. i mbfuíŋin
 ŋā Cōġa ŋo būiŋ oŋiŋa, amāil aŋeiŋ an ŋile ŋan ŋann-ŋo:

 ŋa ŋō-mōŋ an ŋuacēuma,
 aŋ ŋioġŋuiō ēiŋeann uile,
 doō Slāine ŋo ŋoēuiŋe,
 doō Rōin aġuŋ doō būiŋe.

Brighid, daughter of Dubhthach Donn,
 Son of Dreimhne, son of Breasal Borr,
 Son of Dein, son of Connla, son of Art,
 Son of Cairbre Nia, son of Cormac,
 Son of Aonghus Mor, of high dignity,
 Son of Eochaidh Fionn, hated of Art,
 Son of Feidhlimidh Reachtmhar the noble,
 Son of Tuathal Teachtmhar, the excellent.

The following are the fourteen St. Brighids who were in Ireland besides the Brighid spoken of above : Brighid, daughter of Dioma ; Brighid, daughter of Mianach ; Brighid, daughter of Moman ; Brighid, daughter of Eanna ; Brighid, daughter of Colla ; Brighid, daughter of Eachtar Ard ; Brighid of Inis Brighde ; Brighid, daughter of Damhar ; Brighid of Seanbhoth ; Brighid, daughter of Fiadhnat ; Brighid, daughter of Aodh ; Brighid, daughter of Luinge (or Long ?).

It was in the time of Aodh son of Ainmire, of whom we are treating, and of Aodhan son of Gabhran, king of Alba, who was very old at the time, that the Gaels lost Manainn.

It was, moreover, in the time of Aodh son of Ainmire, that St. Cainneach, of Achadh Bo, died, aged eighty-four years ; and this Cainneach was of the stock of Fearghus, son of Rogh. It was about this time that Colman Rimhidh fought the Battle of Sleamhain, in which Conall, son of Aodh, was defeated, and the Battle of Cuil Caoil against Fiachaidh, son of Baodan, in which Fiachaidh, son of Deman, was defeated and his people slaughtered.

After that Conall son of Suibhne defeated in battle the three Aodhs in one day, namely, Aodh Slaine, and Aodh Buidhe, king of Ui Maine, and Aodh Roin, king of Ui bhFailghe. It was at Bruighean da Choga he defeated them, as the poet says in this stanza :

Dreadful was the bloody state
 Of the kings of all Ireland,
 Aodh Slaine with a host,
 Aodh Ron and Aodh Buidhe.

Do bíod' iompario earaonta gnátae iorí an tÁ fíacáir do
 luaidéamair go sriost mothainn, mar atá fíacáir mac
 basóain asur fíacáir mac Déamáin; asur táinig do srioste
 Comgall naomha buair do beir go minic as mac basóain;
 1775 asur an tan do éirí mac Déamáin rin i leir an naomh
 do fíarriug Comgall de-rian cia buo fearr leir neamh ir
 a mairbad' o'fáigil, ioná buair do bheir ir beir real beo
 asur íreann fá oirhead. Doubdair mac Déamáin go maó
 fearr leir buair do bheir ar a námaro, ionnup na háir ir
 1780 na héada do-béarad' oirí go mbeirí da n-aiéir i scom-
 óalaid coitcéanna ó aimir go haimir. Ba holc ré
 Comgall an rogan iug; asur iug an fíacáir oile neamh
 do rogan ir oimmbuair geada do beir air; asur fuair
 rin tré srioste Comgall.

1785 Do bíod' tría céile comairce naomh as sac airmoime
 o'uairib' Gaedhal éireann. Bíod' a fíaradair rin ar na
 oiríngair-pe ríor: óir do bíod' Caomhgin Slinne tÁ loe
 as Tuadalaadair ir as brianadair; Maodóg fearra as
 Uib' sCinnrealaid; Moling as Caomháadair; Fionntain
 1790 Cluana heiríneac as ríol Mórda; Canneac ácaó bó as
 Oiríngib; Ruadán loéir as ríol sCinnéir; Deaglán as
 na Déirib; Séanna as cloinn brian eadair; Gobnair
 i Múrcadair mic Diarmada; Colmán i nUib' mac Coille;
 asur mar rin ní bíod' crioó ná cine i nÉirinn gan com-
 1795 airce éinnce naomh nó bannaoimh áca da oiríngair cádar ir
 onóir. Sridead' atáir naomh oile ann ir coitcínne ioná an
 oiríng do luaidéamair, mar atá Colum Cille, Finnén Muige
 bile, Ciadán Cluana, Comgall beannadair, bmuirí Cille
 Dara, Ailbe Imliug, asur naomh páraig, amlail adair
 1800 donsur Céile Dé ran leabair da ngairdear praltair na
 Rann. As ro mar adair:

uí néill uile ar cúl coluim,
 ní ar fear muine;
 ar cúl finnéin muige bile,
 ulaid uile;

Now there was constant dissension between the two Fiachaidhs we have just mentioned, to wit, Fiachaidh, son of Baodan, and Fiachaidh, son of Deaman, and through the prayer of St. Comhghall the son of Baodan often got the upper hand; and when the son of Deaman charged the saint with this, Comhghall asked him *in turn* whether he preferred heaven and to be slain to gaining a victory and living for a time and hell in the end. The son of Deaman said he preferred to gain a victory over his enemy so that his slaughter of them and exploits against them might be recited at general assemblies from age to age. Comhghall disapproved of the choice he made, and the other Fiachaidh chose heaven and defeat in battle, and this he obtained through the prayers of Comhghall.

Indeed every great tribe of the nobles of Ireland had an attendant guardian saint. In testimony of this take the following tribes: For the Tuathalaigh and the Branaigh had Caoimhghin of Glenn da Loch; the Ui Cinnsealaigh had Maodhog of Fearn; the Caomhanaigh had Moling; the siol Mordha had Fionntain of Cluain Eidhneach; the Ossorians had Cainneach of Achadh Bo; the siol gCinneidhidh had Ruadhan of Lothra; the Deise had Deaglan; the clann Briain of Eatharla had Seanna; Gobnuid was for Muscraidhe Mic Diarmada; Colman for Ui Mac Coille; and similarly there was no district or tribe in Ireland without the special protection of a male or female saint, whom they venerated and honoured. But there are other saints more generally known than those we have mentioned, such as Columcille, Finnen of Magh Bile, Ciaran of Cluain, Comhghall of Beannchair, Brighid of Cill Dara, Ailbhe of Imleach, and St. Patrick, as Aonghus Ceile De says in the book which is called Psaltair na Rann. Thus does he speak:

The Ui Neill, all protected by Colum,
Are not in the shade of a bramble;
Protected by Finnen of Magh Bile
Are all the Ultonians;

- CLANNA CONNACÉT AR CÚL ÍDRIÁIN,
 SION NAÉ COMHOINN;
 OÁL NARUÍDE UAFAL IMĠRINN,
 AR CÚL COMĠGOILL;
 1810 BÍO LAIGÍN AR CÚL BĠRĠĠOĠ,
 CLÚ GO RAIĠĠRE;
 MUĠMA UILE GONA TOIRĠE,
 AR CÚL AILBE;
 1815 AĠRONAOIMĠ ÉIRĠEANN GO N-A MANĠCÁIB,
 IR É A N-UIĠE
 SÁC RAOĠN 'N-A UĠÉIO A MBĠEIT FO RĠÉIT
 RĠÁOIRIĠS UILE.

- IR RÉ LINN AOĠA MIC AINMIRĠEACĠ VO BĠEIT I BĠFLAITEAR
 ÉIRĠEANN VO BAOI BĠRANOUĠ MAC EOĠACĠ MIC MUIRĠEADAIĠ
 1820 MIC AONĠURA MIC FEIĠOLIMIO MIC ÉANNA CINNĠEALAIĠ 'N-A
 RIĠĠ LAIGĠEAN AOIMBLIAĠOĠAIN AMÁIN. AGUR IR LEIR FĠEIN IR
 LÉ LAIGĠNIB VO MARĠBACĠ AOĠ MAC AINMIRĠEACĠ I SĠCAT BĠEALAIĠ
 OÚIN BOLĠ. AVEIRĠEARI FÓR SURIAB IAO LAIGĠIN FĠEIN VO
 MARĠB BĠRANOUĠ I SĠCAT CAMĠCLUANA, NÓ SURIAB LÉ SÁRÁN
 1825 SAOIBĠOĠEARIĠS ARIĠCINNĠEACĠ SEANBOITE SINE VO ĠUIT RÉ, AMÁIL
 AVEIR AN FĠILE RAN RANĠN-FO:

- SÁRÁN SAOIBĠOĠEARIĠS REOL AMNE,
 ARIĠCINNĠEACĠ SEANBOIT SINE,
 NÍ OALB, GĠR B'ANNAM I SĠCAT,
 1830 VO MARĠB BĠRANOUĠ MAC EOĠACĠ.

IR FÁN AM-FO FUAIRI AN NAOMĠ COLMÁN EALA BĠR.

- VO SĠAB AOĠ SLÁINE MAC OIRIMASOA MIC FEARIĠURA CEIRI-
 BEOIL MIC CONAILL ĠRĠEAMĠEAINNE MIC MIALL NAOIĠIALLAIĠ IR
 COLMÁN RIMIO MAC MUIRĠEARIĠAIĠ MIC EARIĠA VO FĠIOL ÉIRĠE-
 1835 AMÓIN RIĠOĠACĠT ÉIRĠEANN. SÉ BLIAĠOĠA I SĠCOMĠFLAITEAR OÍB.
 MUĠĠAINN INĠEAN ĠONĠARAINN MIC DUACĠ VO ĠONNACĠTAIB
 MÁĠTAIRI AOĠA SLÁINE; AGUR EITNE INĠEAN BĠRĠEANAINN OAILL
 VO ĠONNACĠTAIB FÁ BEAN OÓ; IR RIUS REIRĠEARI MAC OÓ .I.
 OIRIMASO, OONNĠACĠ, MAOLBĠEARIĠIL, MAOLOOĠARI, COMĠGALL.
 1840 IR OILILL. IR UIME TUGACĠ AOĠ SLÁINE O'AINM AIRI .I. AIR

The tribes of Connaught are protected by Ciaran,
 Though it be not an equal division ;
 The Dal nAruidhe, the noble, the amiable,
 Are protected by Comhghall ;
 The Leinstermen are protected by Brighid,
 Fame and riches ;
 All Munster, with its produce,
 Is protected by Ailbhe.
 The chief saints of Ireland, with her monks,
 It is their care,
 Whatever path they walk in, to be all under the shield
 Of Patrick.

It was while Aodh son of Ainmire, held the sovereignty of Ireland that Brandubh, son of Eochaidh, son of Muireadhach, son of Aonghus, son of Feidhlimidh, son of Eanna Cinnsealach, was king of Leinster for one year. And he and the Leinstermen slew Aodh son of Ainmire, in the Battle of Bealach Duin Bolg. It is also said that it was the Leinstermen themselves who slew Brandubh in the Battle of Camcluain, or that it was by Saran Saobhdhearg, the airchinneach of Seanbhoth Sine, he fell, as the poet says in this stanza :

Saran Saobhdhearg, noble guide !
 The airchinneach of Seanbhoth Sine,
 'Tis no falsehood, though he was seldom in battle,
 He slew Brandubh, son of Eochaidh.

It was about this time that St. Colman of Eala died.

Aodh Slaine, son of Diarmaid, son of Fearghus Ceirr bheoil, son of Conall Creamhthainne, son of Niall Naoghiallach, and Colman Rimhidh, son of Muircheartach Mac Earca, of the race of Eireamhon, held the sovereignty of Ireland. They were six years in joint sovereignty. Mughainn, daughter of Cucharainn, son of Duach, a Connaught-woman, was the mother of Aodh Slaine ; and Eithne, daughter of Breanainn Dall, a Connaughtwoman, was his wife ; and she bore him six sons, to wit, Diarmaid, Donnchadh, Maolbreasail, Maolodhar, Comhghall, and Oilill. He was called Aodh Slaine, for it was on the river which is named

an abhainn tharab ainm Sláine rugadh é. 1r i bflaitéar na
 veire-re do éuir Shléadóiur Móri na Róma S. Augurtime
 manac marí don mé comēticionól naoimcléirre do ríolaó an
 Ćreioim Ćatoilice i mbreatain. Do éuit Colmán Ríimíó
 1815 lé Lócán Diolmáin. Do marbhadh doó Sláine lé Conall
 nShuibinn mac Suibne.

Do shab doó Uairiothnac mac Doimnaill mic Muir-
 éarraig mic Muiréadai mic Eogáin mic Néill Naoigiall-
 1850 daig do ríol Éireamhóin ríogadct Éireann readct mbliadhna ar
 ríicir. Buiú ingean Oirca mic Eirc mic Eocac mádarí doóda
 Uairiothnaiú. Agus 1r uime shairtear doó Uairiothnac óe, .i.
 meadhfa fuairia tinnir do shabhad é, agus dá maó leir mairtear
 an doimáin do-béaradh do éionn forradcta donuairre o'fadháil
 dó. Ionann iomoirro uairia eirniú 1r meadh fuair, shonad
 1855 airre rin shairtear doó Uairiothnac óe. 1r i bflaitéar an
 doóda-ro tugadh Cad Oóba lé hDongur mac Colmán, áit
 ar éuit Conall Ladoibreag mac doóda Sláine. Agus do
 éuit doó Uairiothnac ní Éireann i shCad dá ffearta.

Do shab Maolcobha mac doóda mic Ainmireac mic Séadna
 1860 mic Feairgura Ceannfota mic Conaill Shuiban mic Néill
 Naoigialldaiú do ríol Éireamhóin ríogadct Éireann ceitire
 bliadhna. Cíomreac ingean doóda Finn ní Orriuíge bean an
 Maolcobha-ro. Do éuit Maolcobha lé Suibne Meann i
 shCad Sléibe bealghadain.

Slaine he was born. It was in the reign of this pair that Gregory the Great of Rome sent St. Augustine, the monk, together with a community of holy clerics, to propagate the Catholic Faith in Britain. Colman Rimhidh fell by Lochan Diolmhain. Aodh Slaine was slain by Conall Guithbhinn, son of Suibhne.

Aodh Uairiodhnach, son of Domhnall, son of Muir-cheartach, son of Muireadhach, son of Eoghan, son of Niall Naoighiallach, of the race of Eireamhon, held the sovereignty of Ireland twenty-seven years. Brigh, daughter of Orca Mac Eirc, son of Eochaidh, was the mother of Aodh Uairiodhnach. And he is called Aodh Uairiodhnach, for he was subject to cold fits of pain, and if he owned the wealth of the world he would give it to get a moment's relief. Now *uara cidhnigh* means *readhg fuar*, or 'a cold pang,' and hence he was called Aodh Uairiodhnach. It was in the reign of this Aodh that Aonghus, son of Colman, fought the Battle of Odhbha, in which Conall Laoghbhreagh, son of Aodh Slaine, fell. And Aodh Uairiodhnach, king of Ireland, fell in the Battle of da Fhearta.

Maolcobha, son of Aodh, son of Ainmire, son of Seadna, son of Fearghus Ceannfhoda, son of Conall Gulban, son of Niall Naoighiallach, of the race of Eireamhon, held the sovereignty of Ireland four years. Croinseach, daughter of Aodh Fionn, king of Osruighe, was the wife of this Maolcobha. Maolcobha fell by Suibhne Meann in the Battle of Sliabh Bealgadain.

XIII.

- 1865 Do gáb Suibne Meann mac Fiacna mic Fearaóais mic Muirceartaigh mic Muirceadaigh mic Eoghain mic Néill naoigiallais ríogacht Éireann trí bliadhna déag. I r 1 bflaitéar tSuibne Meinn fuair Caoimhgin glinne dá loch bár 1 n-aoir a fé ríocht bliadhna; Caoimhgin mac Caoimloga
- 1870 mic Caoimheada mic Cuib mic Feargura Laoibóeirg mic Forais mic Eodac Láimóeirg mic Meirin Corb do ríocht Labraóa Loingrig. I r fán am-ro fuair Aoó Beannain ní Muhan bár, agus an naoim Adamnán mac Rónáin mic Tinne mic Aoóa mic Colum mic Séadna mic Feargura mic
- 1875 Conaill gubán mic Néill naoigiallais do bí 'n-a abb í 1 nAlbain. Róna ingean Dungaile ní Ua tTurtaire bean tSuibne Meinn ríogacht Éireann. Do marbhad Suibne Meann ní Éireann lé Congal Claon mac Scannláin Sciaéleatáin.

- Do gáb Domnall mac Aoóa mic Ainmheac mic Séadna
- 1880 mic Feargura Ceannfosa mic Conaill gubán mic Néill naoigiallais do ríol Éireamóin ríogacht Éireann trí bliadhna déag. Agus i r é an Domnall-ro eug Cat Óuin Ceiteirín ar Congal Claon, áit ar bfuir ve féin i r ar mairb iomaó da muinntir. I r 1 bflaitéar Domnall fóir
- 1835 fuair an naoim da nGairtí Munna bár, i r do vírhead Cairtác .i. Moósa a Raóin go Lioir Mór. Agus i r ar ríocht Céir mic Feargura do bí Moósa.

- Iaí noul iomaíro do Moósa a Ciarráide ar oileire go Raóin, do rinne mainirtirí ann agus cuirir comitionól
- 1890 manac ran mainirtirí, go maósaí veicneabáir i r reacht gcéad manac 'n-a fócairí ann do-beirhead a mbeata com cmaibhead agus rin ar, go mbíod aingeal ag labhairt i r an tpeir manac víob, ionnuf go stáinog ve rin gup fár

XIII.

Suibhne Meann, son of Fiachna, son of Fearadhach, son of Muirheartach, son of Muireadhach, son of Eoghan, son of Niall Naoighiallach, held the sovereignty of Ireland thirteen years. It was in the reign of Suibhne Meann that Caoimhghin of Gleann da Loch died, aged six score years. Caoimhghin was the son of Caomhlogha, son of Caoimhfhiodh, son of Corb, son of Fearghus Laoibdheargh, son of Fothach, son of Eochaidh Laimhdhearg, son of Meisin Corb, of the race of Labhraidh Loingseach. It was about this time that Aodh Beannain, king of Munster, died, and St. Adhamnan, son of Ronan, son of Tinne, son of Aodh, son of Colum, son of Seadna, son of Fearghus, son of Conall Gulban, son of Niall Naoighiallach, who was abbot of I in Alba. Rona, daughter of Dunghal, king of Ui Turtaire, was the wife of Suibhne Meann, king of Ireland. Suibhne Meann, king of Ireland, was slain by Conghal Claon, son of Scannlan Sciathleathan.

Domhnall, son of Aodh, son of Ainmire, son of Seadna, son of Fearghus Ceannfhoda, son of Conall Gulban, son of Niall Naoighiallach, of the race of Eireamhon, held the sovereignty of Ireland thirteen years. And it was this Domhnall who won the Battle of Dun Ceitheirn against Conghal Claon, in which he overthrew him and slew many of his people. It was, moreover, in the reign of Domhnall that the saint who was called Munna died, and that Carrthach, that is, Mochuda, were banished from Rathain to Lios Mor. And Mochuda was of the stock of Ciar, son of Fearghus.

Now when Mochuda went from Ciarraidhe on a pilgrimage to Rathain he built a monastery there, and he placed a community of monks in the monastery; so that there were seven hundred and ten monks with him there, who passed their lives so piously that an angel used to converse with every third monk of them, and thus it came to

clú ir oirdearicar móri naomhdaicta ar comhcionól Raitne.
 1895 Uime rin do gáib uiréad naomh cloinne néill ir cuirio
 rceála go Moctua da fógra do Račain do tréigean aghur
 triall da dútaiz féin .i. don Muimain. Fheadair Moctua
 do na teadtaib táinig iur na haitearcaib rin aghur dúbairt
 nac tréigeadó Račain aet muna gcuiread lám earruiz
 1900 nó míog ar é. Aghur ar moctain na rceal roin go naomhaib
 cloinne néill, iarrmaid ar blátmac ir ar Diaimaid
 Ruannuó, dá mac dotha Sláine do bí do clannuib néill,
 uil do díbir Moctua ar Račain; aghur lé gheadaet na
 oiruinge rin téio blátmac ir Diaimaid Ruannuó o'ionn-
 1905 ruize Raitne aghur oriong do cléiri an taoibe tuaid 'n-a
 brocair.

Ar n-a clor do Moctua go dtángadair 'n-a gair, do cuir
 tigeairna do na pictib nó do Cuietneadaib a halbain da
 b'ainm Conrtantín, do bí 'n-a manac tuata ran comhcionól,
 1910 do gair na n-uasal roin um áirde bliadna do ábairt
 do Moctua ir da comhcionól gan a noibirt a Račain:
 aghur fuair ré rin o'impioe uada. Aghur ar gcaiteam
 na bliadna amac tizio na huairle céadna i gcionn
 bliadna go mbuidin do na cléirib céadna 'n-a brocair;
 1915 aghur ar moctain i brocair Raitne doib cuirir blátmac
 rceála go Moctua agha iarrmaid ar an mainirtir; aghur
 leir rin cuirir Moctua an Conrtantín céadna da ngairde
 um áirde bliadna oile do ábairt do, aghur do don-
 tuigeadair rin, gair learc leo é. Aghur i gcionn an tpeir
 1920 bliadna gmirtar lé laomannaib na néill na huairle
 ir an cliair céadna mé tead do díbir Moctua an tpeir
 bliadain a Račain; aghur ar dtigeaet i ngair don baile do
 cuireadair an comhdaib rin o'adononta Diaimaid Ruannuó
 aghur aircinnead Cluana Congura ir rocuirde oile maille
 1925 nuú do ábairt Moctua ar lám ar an mainirtir; aghur ar
 moctain na heagailre doib, téio an t-aircinned irtead ir
 anair Diaimaid mé huirrain an doirir don leit amuiz

pass that the fame and renown for great sanctity of the community of Rathain grew apace. For this reason the saints of the clann Neill became very envious, and they sent word to Mochuda directing him to abandon Rathain and betake himself to his own country, that is, to Munster. Mochuda replied to the messengers who brought him these instructions and said that he would not leave Rathain unless he were put out of it by the hand of a bishop or of a king. When this message reached the pious men of the clann Neill they besought Blathmhac and Diarmaid Ruanuidh, two sons of Aodh Slaine, who were of the clann Neill, to go and expel Mochuda from Rathain; and at the instigation of this body, Blathmhac and Diarmaid Ruanuidh, along with a company of clerics from the northern side, visited Rathain.

When Mochuda heard that they had come close to him he sent a lord of the Picts, or Cruitnigh, from Alba, called Constantine, who was a lay-brother in the community, to beseech these nobles to give a year's respite to Mochuda and to his community before expelling them from Rathain. And he got this request from them. And when the year passed the same nobles came in a year's time, along with a company of the same clerics, and when they had come close to Rathain, Blathmhac sent word to Mochuda asking him to come out of the monastery; and thereupon Mochuda sent the same Constantine to beseech them to give him another year's respite, and they granted this, though unwillingly. And at the end of the third year the same nobles and the same clerics were incited by the lawless folk of the Ui Neill to come and expel Mochuda the third year from Rathain; and when that company had come near the village they, of one accord, sent Diarmaid Ruanuidh and the airchinneach of Cluain Conghusa, along with a party, to bring Mochuda by the hand out of the monastery; and when these had reached the church the airchinneach went in and Diarmaid remained outside at the doorpost. When

Mochuda heard that Diarmaid was at the door he went to welcome him and ask him into the church. "I will not go in," said Diarmaid. "Is it to carry me off from the monastery thou hast come?" said Mochuda. "It is," said Diarmaid, "but I dare not do it, and I repent of having come on this expedition, by reason of thy great sanctity and of the honour God gives thee." "Honour in heaven and on earth be thine," said Mochuda, "and power and the sovereignty and the kingdom of Ireland be thine, and may thy progeny prosper after thee; and when thou shalt have returned to thy company, the youths who are there will give thee the name Diarmaid Ruanuidh in reproach. But that nickname will redound to thy honour and to that of thy offspring." Thereupon Diarmaid returned to the company, and when he came before them Blathmhac asked him why he did not lay hands on Mochuda and bring him out of the monastery. "I dared not do it," said Diarmaid. "That, O Diarmaid, is a bashful behaviour." And when the company heard this they dubbed him Diarmaid Ruanuidh. Now *ruanuidh* means *deargthach* or 'bashful,' so that his descendants are called the descendants of Diarmaid Ruanuidh ever since.

As to Blathmhac, he went with a party to the monastery and laid hands on Mochuda, and brought him and his community out of the monastery against their will. And Mochuda cursed Blathmhac. And Mochua proceeded thence, with his community of monks, performing wonders and miracles till he arrived at the Deise; and when he arrived there the king of the Deise went to meet him, and revered and honoured him, and commended his body and soul to his protection; and they both proceeded to Dun Scinne, which is now called Lis Mor. There Mochuda and his community dwelt, and there they built a church, so that the place has been honoured and celebrated for piety and learning ever since. Thus far the going of Mochuda from Rathain to Lis Mor.

17 17 lé Dóinnall mac Doúda mic Anmheadó ní Éiréann
 tugadó Cač Máiđe Rač, áit ar maibadó Congal Claon vo
 bí 'n-a míg Ulaó veic mbliadóna. Agus 17 uirra a áitne
 ar an rtaíre-ve va nđairítear Cač Máiđe Rač gurab
 1965 oruigíte an t-inneall 17 an t-oruigadó vo bíoó ar rluag-
 aib Ğaeóeal mé hučt vola 1 n-iommbuadadó nó vo cúir čača
 vóib. Óir vo bíoó aruadairéac ar an rluag uile, agus
 tairéac ar Ğac rluagbuidín va mbíoó fá n-a rmačt, agus
 ruaitéantar 1 mbračaj Ğac tairiğ fá leit ar a n-aitéan-
 1970 tairiğ Ğac rluagbuidéan vóib reoč a čéile leir na reančairóib
 ar a mbíoó v'fíadčib beic vo láčairi na n-uairal mé linn
 čača nó comblíocht vo čabairi va čéile, ionnur Ğo mbíadó
 maóairi rúil ađ na reančairóib ar Ğnómarčib na n-uairal
 mé fairnéir fíinnig vo véanaim ar a n-álčib leac ar leac.
 1975 Agus 17 uime rin vo bí a reanča réin 1 bpočairi Dóinnall
 mic Doúda míg Éiréann mé hučt Cača Máiđe Rač. Óir ar
 mbeic vo Dóinnall ađ tuiall 1 Ğcoinne Congal míg Ulaó,
 agus 1a vo Ğac leit v'abaimn, agus ar bfairin rluag a
 čéile vóib, fairruiğir Dóinnall va reanča Ğac meirige Ğo
 1980 n-a ruaitéantar fá reac vóib, agus nočair an reanča rin
 vó, amáil léagčair ran laoir vairab torac: Trean tiağair
 čača Congal, mar a bfuil an iann-ro ar ruaitéantar míg
 Ulaó réin:

1985

Leóman buíde 1 rúll uaine,
 Coimarča na Čraobruairé,
 mar vo bí ađ Cončubar čáir,
 acá ađ Congal ar congáil.

1990

17 imčian ó vo čionnirčnadar Ğaeóil Ğnácugadó na ruaité-
 eantar ar loir čloinne Iríael léir Ğnácuiğeadó ran
 1990 Éirir 1a mé linn Ğaeóil vo marčain, an tan vo bádar
 clann Iríael ađ tuiall trér an Muir Ruadó agus Maoiré
 'n-a aruadairéac orri. Vá čreib véag iomoiri vo bádar
 ann, agus rluagbuidéan 17 ruaitéantar ar leit ađ Ğac
 tréib vóib fá reac.

It was Domhnall, son of Aodh, son of Ainmire, king of Ireland, who fought the Battle of Magh Rath, where Conghal Claon, who had been ten years king of Ulster, was slain. And from the tract called the Battle of Magh Rath it may be readily seen that the array and order of the Irish troops as they went into conflict or engaged in battle were well regulated. For there was a leader of the entire host, and a leader of each division of the host under his charge, and an emblem on the standard of each leader, from which the divisions of the army were distinguished from one another by the seanchas, who were bound to be with the nobles whenever they engaged with one another in conflict or battle, so that the seanchas might be eyewitnesses of the exploits of the nobles, and thus be able to give a true account of their deeds on either side. And hence Domhnall, son of Aodh, king of Ireland, had his own seancha with him when he was about to engage in the Battle of Magh Rath. For when Domhnall was marching against Conghal, king of Ulster, and they were on either side of the river, and when they were in sight of each other's host Domhnall asked his seancha to name every one of the standards separately, and its emblem, and the seancha told him what they were, as we read in the poem which begins : Mightily advance the battalions of Conghal, in which is this stanza on the king of Ulster's own emblem :

A yellow lion upon green satin,
The emblem of the Craobh Ruadh,
Such as was held by noble Conchubhar
Conghal now holds.

It is a long time since the Gaels began the practice of having emblems, in imitation of the children of Israel, who employed them in Egypt, in the life-time of Gaedheal, when the children of Israel passed through the Red Sea, with Moses as their chief leader. Now there were twelve tribes of them, and each tribe had a separate division of an army and a separate emblem.

Երբև իրագար ան ծիր չլաւ
 մեյրջէ ալւե մար զբաւ;
 իմուի բլօճ ջօ ռօւրջէ ռօրբաճ
 ւմ ան մեյրջէ մօր մաւրբաճ.

The tribe of Ruben, a mandrake on its standard as an emblem
The tribe of Simeon, a javelin on its standard as an emblem ;
The tribe of Levi, the Ark on its standard as an emblem ;
The tribe of Juda, a lion on its standard as an emblem ;
The tribe of Isacar, an ass on its standard as an emblem ;
The tribe of Zabulon, a ship on its standard as an emblem ;
The tribe of Nephtalem, the figure of a wild ox on its standard as an emblem;
The tribe of Gad, the figure of a lioness on its standard as an emblem ;
The tribe of Joseph, a bull on its standard as an emblem ;
The tribe of Benjamin, a wolf on its standard as an emblem ;
The tribe of Dan, a serpent on its standard as an emblem ;
The tribe of Aser, an olive branch on its standard as an emblem.

Here follows the seancha's account of the emblems of the children of Israel, as we read in the old Book of Leacain, in Urmhumha, and in many other old books, in the poem below :

I know each great ensign
That the proud children of Jacob had,
Few are the people thereafter
Who know their names.

The tribe of Ruben, prosperity helped them,
Their ensign was a mandrake ;
The spirited tribe lasted a long time,
A good host followed its ensign.

The tribe of Simeon asked no ensign
But a stern avenging javelin ;
Simeon, the guileful wise one,
Who was vindictive in the affair of Dionna.

The tribe of Levi, the people of the Ark,
Numerous their flocks and great herds ;
It was a guarantee of their welfare
To see the Ark with them.

The ensign of the noble tribe of Juda,
The figure of a powerful lion ;
The tribe of Juda, in the hour of wrath
Proud hosts following a good ensign.

The tribe of Isacar, of the pure gold,
Had an ensign like an ass ;
Often a host with ruddy face,
Followed the great beautiful ensign.

2035

Երեւն Stabulon na րԻալլ ողլան
Ծեւն ձ մայրցե long Լսւծմար;
Եւ շնձէ քոր ժոռնաւն տան
Ընծ 'ն-ձ longաւն Լսւծմարս.

2040

Ծեւն ծանն ձլլաւծ մնրջիր միր
ձց երեւն Երտալեմ նեւնուջ;
Ծոռ երեւն յո ճեւծտ քրսո՞ւ քայրցե
նօր ճեարս Լսո՞ւ mun Լսւծմայրցե.

2045

մայրցե ձց երեւն ճձո 1 ողլեօջաւ
մար ծեւնն Եօր ար Եանլեօման;
նո՞ւար ճիմ յէ քրսո՞ւ քայրցե
ճո՞ւ Լսո՞ւ յոռ mun յիջմայրցե.

2050

մայրցե մար ճարն ճո ո՞ր ներտ
ճօր ձց երեւն Եօրօր օրծերս;
Տսւծնո՞ւ ոքրեւծ ԵսծԵ
ձն Ընեւծ ծան Ըոմարծ.

2055

Երեւն Ծան Եւ տսւծերծ ձն տրեւմ,
Օրեւծտ նեւնեւծ տօյցե տսւծեւլ;
Երեւն յէ Խաջօր Եւ տօյջ ծե
մար նաքրսւյջ մօր ձ մայրցե.

2060

Երեւն Ըքր նօր ճրսւծ um ճրսծ
մայրցե տար Լեւն մար Լո՞ւար;
մար ձոռ ճարսւլլ ձ տօջ
Եր քրսո՞ւ ձլլոռ քրոռո՞ւ,

2065

Եւ ձրնուօր ճլլ ձ տրեւծ
Եւ ձրնու մէ ձ մայրցեւծ;
մար ճար տօռցն ձ տրեւն տե,
քար ճա ն-ոմծ ձնալեւ? ձլեւ.

2070

Եր 1 Երլալեւք Ծոմնալլ միւ Ըսծ յիջ ճրեւոռ ար ձ
Լաքրամաօր քարստար ձ նաօմ-ք քօր Եար .1. Մո՞ւս ծո
քլիօ՞ւ Օլլոլլա միւ Ըա՞ւօր մօր ծո Եաննսւյջ 1 տրեւծ
Մո՞ւս 1 Լաօյր, ձքր Մո՞ւս Եր Մոլար Լեւջլոռն ծո
Եի ծո քլիօ՞ւ Ըոնալլ ճլլԵան միւ յէլլ յաօյլալլալջ, ձքր

The tribe of Zabulon, of the bright girdles,
The figure of their ensign was a laden ship ;
It was usual on the shallow waves
For all to be in their laden ships.

The figure of a wild ox, short-flanked, swift,
Had the tribe of Neptalem, the venomous ;
Of the tribe that practised the fury of wrath
The warriors round their ready ensign were not few.

The ensign of the tribe of Gad, in conflict,
Was as the figure of a lioness ;
Nor have we deemed timorous in the time of wrathful fury
Each warrior following the great ensign.

An ensign like a bull with constant strength,
In the east had the tribe of renowned Joseph ;
It is well known that vultures sought
The bold, glorious race.

The tribe of Benjamin, of swift vigour,
Its ensign was above ensigns ;
An ensign like the ravening wolf,
Ruddiness in the glorious feast.

The tribe of Dan, stubborn the race,
A venomous family of a sinister house,
Powerful to strike back, as it implies,
Like a great serpent, its ensign.

The tribe of Aser, not stinted in herds,
An ensign they clung to like a garment ;
Its choice was identical with
A beautiful fair olive branch.

I have enumerated their tribes above,
I have enumerated their ensigns ;
The enumeration of the abodes of the spirited tribes,
How many men are ignorant of ? I know.

It was in the reign of Domhnall, son of Aodh, king of Ireland, of whom we are treating, that the following saints died, to wit, Mochua, of the race of Oilill, son of Cathaoir Mor, who lived and blessed in Teach Mochua in Laoighis, and Mochudha and Maolaise of Leithghlinn, who were of the race of Conall Gulban, son of Niall Naoighiallach and

Comhóán mac Da Ceartha agus Chionán earraig Caonothoma.
 Agus fuair Doimnall mac Aoitha mic Ainmiread ní Éireann
 báir.

XIV.

2075 Do gab Conall Caol ir Ceallac dá mac Maoilcoba
 mic Aoitha mic Ainmiread mic Séadna mic Feargusa Ceann-
 fota mic Conaill Sulban mic Néill Naosgiallais do fíol
 Éireadmóin ríogad Éireann. Trí bliadhna déag dóib i
 scoilflaitear. Ir 'n-a bflaitear fuair Cuanna mac Cailcín
 2080 ní bfeairmaidhe .i. Laoch Liaethmaine báir; agus fá fear com-
 aimre do Suidhe mac Colmáin an Cuanna-ro, agus do
 bí coimheir oinigh ir daonnaéda eatorria; gonaó uime rin
 do rinne an dá óinmíro .i. Comhóán ir Conall an rann
 leatad iomaibáda eatorria ariann, mar a n-abhair:

2085

Uáil gac neit dá mbi 'n-a láim;
 Do-ní Suidhe mac Colmáin;
 A mian féin da gac nouine
 Uáiltear lé Laoch Liaethmaine.

Ir 'n-a bflaitear fóir do marbaó Raḡallac mac Uaodá
 2090 do bí 'n-a ríḡ Connaét cúig bliadhna ari fíeio lé Maoil-
 bhuíge mac Moeladain ir lé n-a moḡaib. Ir amlaio do
 bí an Raḡallac-ro lán o'fuaé ir o'fóirman pé mac deir-
 bhrácar fá rine ioná féin, o'eagla go otiofraó fá n-a
 bhrágar do buain ríge Connaét de. Sióeao ní bfuair
 2100 árad ari mac a deirbhrácar do marbaó; go otáinig de
 rin gur gab reiriglige é tré neamhdeicim bíó tré fóirman
 pé mac a deirbhrácar. Tairir rin do éuir teadta i
 noáil a bhrácar 'ga iairiaio ari teadé da féadain. Dála
 an bhrácar do cúig cealg Raḡallais ir do éuir tionól
 2100 ari ríuag ir téio i noáil a bhrácar Raḡallais, agus ar

Comhdhan, son of Da Cearda, and Cronan, bishop of Caondrom. And Domhnall, son of Aodh, son of Ainmire, king of Ireland, died.

XIV.

Conall Caol and Ceallach, two sons of Maolcobha, son of Aodh, son of Ainmire, son of Seadna, son of Fearghus Ceannfhoda, son of Conall Gulban, son of Niall Naoighiallach, of the race of Eireamhon, assumed the sovereignty of Ireland. They reigned together for thirteen years. It was in their reign that Cuanna, son of Cailchin, king of Fearmaighe, that is, Laoch Liathmhaine, died, and this Cuanna was a contemporary of Guaire, son of Colman, and there was a rivalry between them in hospitality and charity; and hence the two jesters, Comhdan and Conall, composed between them this stanza on their rivalry, in which they say :

Everything that is in his hand
Guaire son of Colman bestows,
What each one covets is given him
By the Warrior of Liathmhain.

It was, moreover, in their reign that Raghallach, son of Udaidh, who was king of Connaught twenty-five years, was slain by Maoilbrighde, son of Mothlachan, and by his slaves. It happened thus: this Raghallach was full of hatred and envy towards the son of an elder brother, fearing lest he might oppose him and deprive him of the kingdom of Connaught. Still he found no opportunity of slaying his brother's son, so that he was wasting away through not taking food because of his envy of his brother's son. Moreover, he sent a messenger to his kinsman, asking him to come and see him. As to the kinsman, he understood Raghallach's deceit, and he assembled a company and went to meet his kinsman Raghallach; and as he went into his

νοῦν το λάττειν τὴν ἀνὰ μὲν τὴν ἀ γελουμένη το βεῖν νοεῖ
 πᾶ ν-α γεομιῖν ἀα, ἀγὺρ μαρ το ἐκκαταίει Ραζάλλαδ ριν
 αὐθαίει, “Ἦρ τῆμαδ ἀν τί ἦρ ἀνηρᾶ λιὸν ραν βιοτ, ἀγὺρ ἦρ
 μιαν λιὸν το βεῖν ’ν-α οἰσῆι οἶαμ, ναδ ταοθαδ λειρ μέ, ἦρ
 2105 μέ πέ huετ βᾶιρ.” Μαρ το ἐυαλα ιομορῆι ἀν βιᾶται ριν,
 τᾶνις ἀ ἐρὶοτε ζο μὶρ ἀιρ, ἀγὺρ τᾶνις ’ν-α υαῖαδ ἀι ’ν-α
 ἡᾶμαδ τᾶ ριορ, ἦρ λινῆι μινντεαρ Ραζάλλαδ ἀιρ ζυρ
 μαρβαδ leo ε. λειρ ριν το ἐρῆις Ραζάλλαδ ρᾶν ἀν τῆαδ
 ροιρ ἦρ το ῆαδ ἀγ φλεαδουῆαδ ζο ρυθαδ ρορβῆρᾶιτεαδ. Το
 2110 φιαρῆις ιομορῆι Μιννεαδν .i. βεαν Ραζάλλαδ τᾶ οἶαοι
 ιαρ μαρβαδ ἀ βιᾶται το Ραζάλλαδ ἀν μαρβε ζυαρ ’ν-α
 οἶονν. Αὐθαίει ἀν οἶαοι ὁ το ἡαρῆ Ραζάλλαδ ἀ βιᾶται
 ζο οἶορᾶδ ἀ μᾶρ ἀμαον τᾶ γελοιρν ρέιν ζο λυαδ; ἀγὺρ
 ρὶρ ζυρᾶβ οον ῆειν το βῖ ’ν-α βιοιρν το οἶορᾶδ ἀ μᾶρ.
 2115 Το νοετ ρῆρ ριν το Ραζάλλαδ, ἀγὺρ αὐθαίει μᾶ ιαρ
 μβνεῖτ να ῆειν ἀ μαρβαδ το λάττειν.

Ruz Muiueann inʒean iʀ vo čuiʀ i mála í, ʒo vtuʒað
vo muicivðe va muinnetiʀ va maʀvðað í. Ó vo čonnaiʀe an
muicivðe ʒnúiʀ na naoivðeine, táiniʒ a čioivðe uilʀie, iʀ vo
2120 čuiʀ ʀan mála céaona 'n-a bʀuaiʀi ó n-a máčaiʀi í, iʀ iʀuʒ
óʀ iʀeał ʒo voʀuʀ inná čʀáivčetiʒe vo bí 'n-a ʀočaiʀi í, aʒuʀ
ʀáʒbaiʀ aʀ beinn čioiʀe láim ié teač na mná iʀaʒalta an
mála. Táiniʒ an bean iʀaʒalta ʒuʀ an mála, aʒuʀ maʀ
ʀuaiʀi an naoivðin an ʒiáivčetiʒiʀ í ʒo móʀi iʀ vo oil ʒo
2125 heaʒluʀta í. Aʒuʀ ní iʀaivðe i nčiuʀinn 'n-a coimaimʀiʀ
ʒein ba ʀciaivðað ioná í, ionnuʀ ʒo včáiniʒ a clú ʒo
laʒalllač, iʀ vo čuiʀ teačta va hiaʀiʀaivð aʀ a buimʒ; iʀ
níoʀi ʀaoim an buimeač ʀin. Ruʒað iad ʀoin aʀ éiʒin čuiʒe
í, iʀ maʀ vo čonnaiʀe í vo lion va ʒiáivð, iʀ vo biovð aʒe
2130 'n-a leannán leaʀčta. ʒabaiʀ iomopio éav a bean ʀéim .i.
Muiueann, iʀ čéiv ʒo iʀiʒ čiuueann vo čaʀaoivð an ʒníoimá

presence he directed his party to wear their swords unsheathed at their waists, and when Raghallach saw this he said: "It is sad that he whom I love most dearly on earth, and whom I wish to make my heir, trusts me not, though I am at the point of death." Now, when his kinsman heard this he was greatly afflicted at heart, and he came alone next day to see him, and Raghallach's party sprang upon him and slew him. Thereupon Raghallach got up in health on the spot and set to feasting merrily and most pleasantly. But Muireann, that is, Raghallach's wife, inquired of her druid after Raghallach had slain his kinsman whether there was trouble in store for her. The druid said that since Raghallach had slain his kinsman, both their deaths would be speedily brought about by their own children; and, moreover, that it was the child in her womb who would bring about their death. She made this known to Raghallach, and he told her to kill the child immediately after its birth.

Muireann gave birth to a daughter, and put her into a bag with a view to giving her to one of her people, a swineherd, that he might kill her. When the swineherd saw the face of the infant his heart yearned towards it, and he put it in the same bag in which he got it from its mother and took it privately to the door of a pious woman, who was near at hand, and left the bag on one of the arms of a cross that was near the pious woman's house. The pious woman came upon the bag, and when she found the infant in it she loved it greatly and reared it religiously. And there was not in Ireland in her time a more beautiful girl, so that her fame reached Raghallach, and he sent messengers asking her of her nurse. But the nurse did not grant this request. After this she was brought to him by force, and when he saw her he became greatly in love with her and he had her as a concubine. Now his own wife, Muireann, became jealous, and went to the king of Ireland to complain of this

roim. Ráinig tríd míocélú an uile rin fá Éirinn, ir fá
 uoéíad mé naomhaib Éiríeann rin, agus táinig Feidm Fadaí
 o'ionnruige Raḡallaig da coiriuḡad, ir tángadair naomh
 2135 iomda maille iur da iarmiad ari reardh iur an oic roim.
 Agus níor léig de oíia uile é, cia do ḡroirerioo ari.
 Sióeasó mar maḡad do ḡdoimib ainmianada oile, do ḡuioerioo
 na naomh Dia fá ḡan eiréan do marḡain an bealltaine ba
 neaḡa ḡoib, agus a euitim lé ḡioéḡdoimib, agus fód lé
 2140 harmaib deaḡoile agus i n-ionad íalac; agus tarladair
 rin uile oó mé huét na bealltaine. Fíad aillea iomorio
 iari n-a lot carla ari fíadán ran oileán 'n-a maibe
 Raḡallaac ir é aḡ coméas na hinre, agus mar do connairc
 an fíad do ḡab a ḡa ir tug urḡair don fíad ḡuiri eui an ḡa
 2145 ḡíro. Téio an fíad ari rinám uaid, agus do euid-rean i
 ḡcoite 'n-a ḡiad, ir téio an fíad reall ón loḡ ḡo carla é
 mé moḡaib do bí aḡ buain móna ir marḡair an fíad ir
 iannair eadoria é. Táinig Raḡallaac da n-ionnruige ir
 do rinne baḡair oíia tré roinn an fíad agus aubairc
 2150 iú an feoil o'aireas. Ir ead iomorio do cinnead leir na
 moḡaib an mí do marḡad; agus leir rin do ḡadadair da
 mámaib ir da ráraib oile ari, ḡuiri marḡadair é, amail do
 cairingiríeas leir na naomhaib oó. Agus fudair Muiríeann
 .i. a bean báir tré ead mé n-a hingin féin.

2155 Ir fán am-ro tugad Caḡ Cairin Conaill lé Diairmaid
 mac Doḡa Sláine, áit ari marḡad Cuan mac Amalḡuio do
 bí 'n-a míḡ Muíman deic mbliadna, agus Cuan mac Conaill
 mí Ó b'fíroḡinnre agus Talamonaḡ mí Ó Liaḡáin; agus ir
 tré ḡuioe coimḡionóil Cíaráin i ḡCluain Míe Nóir iusḡ
 2160 Diairmaid buaid an caca roim. Agus iari seadḡ car ari
 do Diairmaid ḡo Cluain Míe Nóir do b'roinn fearann don
 eadair rin mar fód mé halḡóir. Agus ir é ainm an
 fearainn rin aníu Liaḡ Máncáin, agus ir i ḡCluain Míe

deed. And the scandal of this evil deed spread through Ireland, and the saints of Ireland were pained thereat, and Feichin Fabhair came to Raghallach and charged him, and many saints came with him and entreated him to give up this sin. But he did not give it up for them all, though they fasted on his account. However, as a warning to other people of inordinate desires, the saints prayed God that he should not be alive the Bealltaine following, and that he should fall by wicked people, and, moreover, by puny arms and in a squalid spot; and all these things befel him on the approach of Bealltaine. For a wild deer which had been wounded came helter skelter into the island in which Raghallach was, and which *he was guarding*, and as he saw the deer he laid hold of his javelin and made a cast of it at the animal and pierced it through therewith. The deer swam away from him and he followed it in a skiff, and the deer went some distance from the lake and came upon slaves, who were cutting turf, and they slew the deer and divided it between them. Ragallach came up to them and threatened them for having divided the deer, and asked them to give back the venison. But the slaves resolved to slay the king, and thereupon they attacked him with their oars and other implements, and slew him as was foretold regarding him by the saints. And Muireann, his wife, died through jealousy of her own daughter.

It was about this time that the Battle of Carn Conaill was fought by Diarmaid, son of Aodh Slaine, wherein Cuan, son of Amhalghuidh, who was king of Munster ten years, and Cuan, son of Conall, king of Ui Fidhgheinnte, and Talamonach, king of Ui Liathain, were slain; and it was through the prayer of Ciaran's community at Cluain Mic Nois that Diarmaid won that battle. And when Diarmaid returned to Cluain Mic Nois he bestowed land on that church as altar-land. And the name of that land at this day is Liath Mhanchain, and it was at Cluain Mic Nois

2165 nóir do fágaib Diaimair é féin d'adnacal an tan do-
 ghéadao bár. I r fán am-ro fuaifi Fuirra naomha do rlioct
 Luighead lánna deapbriácar Oilioilla Óluim bár, agus
 Moiceallós an naomh do beannuig i gcill Moiceallós;
 agus i r ar rlioct Conaire mic Eoirceoil do bí an naomh-
 ro. Da éir rin do éuit Ceallad ran bhuig ór boinn agus
 2170 do marbad Conall Caol léDiaimair mac Aoú Sláine.

Do gab bláimac i r Diaimair Ruairiú dá mac Aoú
 Sláine mic Diaimara mic Feargura Ceiribeoil mic
 Conall Círeáiméinne mic Néill Naoigiallaig do ríol
 Éireamhóin ríogad Éireann reat mbliadna i gcómflaitear;
 2175 agus i r 'n-a bflaitear tugad Cat pancei lé horra, áit ar
 éuit rí Sacran mar don rí tríadad tigeanna da mhuintir.
 I r fán am-ro fuaifi Ulltán naomha bár agus Maodóg
 Fearna mac Séadna mic Eiric mic Fearmadag mic Fíadmac
 mic Amalgúir mic Muirmadag mic Cairéinne mic Eiric mic
 2180 Eodad mic Colla Uair, agus Cuimín foda mac Fíadna, an
 naomh, agus Maonad mac Fíngin rí Muirán. Fuaifi Dia-
 mair Ruairiú i r bláimac bár don rladag da ngairtear an
 buide Conall.

Do gab Seadnara mac bláimic mic Aoú Sláine mic
 2185 Diaimara mic Feargura Ceiribeoil mic Conall Círeáim-
 éinne mic Néill Naoigiallaig do ríol Éireamhóin ríogad
 Éireann ré bliadna. I r i bflaitear an ríge-ré tugad Cat
 Feiric ioir Ulltáib i r Círeáim, áit ar marbad iomad do
 ódoinib da gad leir. I r fán am-ro fuaifi Daoitín abb
 2190 beannóir bár. Da éir rin do éuit Seadnara rí Éireann
 lé Dub nDúin do Cíneál gCairbre.

Do gab Ceannfolaio mac bláimic mic Aoú Sláine
 mic Diaimara mic Feargura Ceiribeoil mic Conall
 Círeáiméinne mic Néill Naoigiallaig do ríol Éireamhóin

that Diarmaid willed that he should be buried after his death. It was about this time that St. Fursa, of the race of Lughaidh Lamha, brother of Oilill Olum, died, and also Moicheallog, the saint, who lived and blessed at Cill Moicheallog; and this saint was of the race of Conaire, son of Eidirsceol. After this Ceallach fell at the Brugh on the Boyne, and Conall Caol was slain by Diarmaid, son of Aodh Slaine.

Blathmhac and Diarmaid Ruanuidh, two sons of Aodh Slaine, son of Diarmaid, son of Fearghus Ceirrbheoil, son of Conall Creamhthainne, son of Niall Naoighiallach, of the race of Eireamhon, held jointly the sovereignty of Ireland seven years; and it was in their reign that Hossa fought the Battle of Pancti, where fell the king of Sacsá and thirty lords of his people. It was about this time that St. Ulltan died, and Maodhog of Fearná, son of Seadna, son of Earc, son of Fearadhach, son of Fiachraidh, son of Amhalghuidh, son of Muireadhach, son of Carrthann, son of Earc, son of Eochaidh, son of Colla Uais, and Cuimin Foda, son of Fiachna the saint, and Maonach, son of Finghin, king of Munster. Diarmaid Ruanuidh and Blathmhac died of the plague called the Buidhe Conaill.

Seachnasach, son of Blathmhac, son of Aodh Slaine, son of Diarmaid, son of Fearghus Ceirrbheoil, son of Conall Creamhthainne, son of Niall Naoighiallach, of the race of Eireamhon, held the sovereignty of Ireland six years. It was in the reign of this king that the Battle of Feart took place between the Ulstermen and the Cruithnigh, wherein there were many slain on both sides. It was about this time that Baoithin, abbot of Beannchair, died. After this Seachnasach, king of Ireland, fell by Dubh nDuin, of the Cineal Cairbre.

Ceannfaolaidh, son of Blathmhac, son of Aodh Slaine, son of Diarmaid, son of Fearghus Ceirrbheoil, son of Conall Creamhthainne, son of Niall Naoighiallach, of the race of

- 2195 míogáct Éiréann ceitíre bliathna. Agus ir 'n-a flaitéar
 do loircead beanncáir ir do marbhad a cómhionól lé
 headtranncáib. Agus ir uime gairítear beanncáir von
 áit rin, bpearal bpeac ní laigean do éuaíó líon fluaḡ do
 éreacáó Alban, go tucḡ iomaḡ buair ir bóḡáinte leir i
 2200 nÉirinn, agus iar tceadct i tóirí oó féin ir da fluaḡ do
 rinnead forlongróir leo ran áit da ngairítear beanncáir
 anoir, ir marbḡar iomaḡ do na buaib leo marí feolmáct, go
 ráinḡ iomaḡ o'ádarcaib na mbó nó da mbeannaib read
 an mácáiríe, go ráinḡ Maḡ beanncáir o'áinn ar an áit de
 2205 rin. Agus airméar imcían da éir rin an tan do tógáib an
 t-abh naomḡa Comḡall mainirtear ran áit céadna, tucḡ fá
 ceapra a rlonnad ón áit ionar tógad í, gonaḡ uime rin
 ráiḡtear mainirtear beanncáir iua. Go gḡoḡ i nḡaíó
 loircte na mainirtear-o o'allmúircaib do marbhad
 2210 Ceannraolairí ní Éiréann lé fionnaḡta fleadac mac
 Donncaḡa i gCaḡ Cealltriac.

Do gáḡ fionnaḡta fleadac mac Donncaḡa mic Aoḡa
 Sláine do ríol Éiréamóin míogáct Éiréann readct mbliathna;
 agus ir 'n-a flaitéar do-nícti iomaḡ flead ir réarad i
 2215 nÉirinn, gonaḡ uime rin gairítear fionnaḡta fleadac de.
 Ir 'n-a flaitéar fóir fuaí Colmán earpog Inre bó finne
 báir, agus fionán do beannuig i nAimr fionáin; agus ir ar
 rliocḡ fiaḡac Muilleacain do bí an fionán roin; agus
 fuaí Arianán naomḡa báir. Ir é fionnaḡta do éuir Caḡ
 2220 Loḡa Gabair ar laiguib, áit ar tuit iomaḡ do laiguib leir.
 Ir 'n-a flaitéar fuaí Ceannraolairí na rogḡuma báir, ir do
 loircead Oúnḡal mac Scannail ní Cruitneac, agus Ceann-
 raolairí ní Ciannaḡta ḡlinne ḡeimean, lé Maolóuin mic
 Maolríctirí i nOún Ceitírin. Ir 'n-a flaitéar fóir tugadair
 2225 bpeactnaig iuaig i nÉirinn, do ríirí bea ran 26 cabairil
 von ceactramad leabair. Táinḡ taoiread fluaig míogḡ do

Eireamhon, held the sovereignty of Ireland four years. And it was in his reign that Beannchair was burned, and its community slain by foreigners. And the reason why this place is called Beannchair is this, Breasal Breac, king of Leinster, went with a full host to plunder Alba, and brought much cattle and herds with him to Ireland, and when himself and his host came to land they built a camp in the place which is now called Beannchair, and they killed many of the cows for meat, and many of the cows' horns, or *beanna*, remained throughout the plain; and hence the place was given the name of Magh Beannchair. And a long time after that, when the holy abbot Comhghall built a monastery in the same place he ordered that it be named from the place in which it was built, and hence it is called the Monastery of Beannchair. Soon after the foreigners had burned this monastery, Ceannfaolaidh, king of Ireland, was slain by Fionnachta Fleadhach, son of Donnchadh, in the Battle of Cealltair.

Fionnachta Fleadhach, son of Donnchadh, son of Aodh Slaine, of the race of Eireamhon, held the sovereignty of Ireland seven years; and in his reign many banquets and feasts used to take place in Ireland, hence he is called Fionnachta Fleadhach. It was, too, in his reign that Colman, bishop of Inis Bo Finne, died, and Fionan, who lived and blessed in Ard Fionain; and this Fionan was of the race of Fiachaidh Muilleathan; and St. Arannan died. It was Fionnachta who won the Battle of Loch Gabhair against the Leinstermen, wherein many of the Leinstermen fell by him. It was in his reign that Ceannfaolaidh, the learned, died, and Dunghal, son of Scannal, king of the Cruithnigh, and Ceannfaolaidh, king of Ciannachta Ghlinne Geimhean, were burned by Maolduin, son of Maoilfithrigh, in Dun Ceitheirn. It was in his reign, moreover, that the British made an incursion into Ireland, according to Beda in the 26th chapter of the fourth book. The leader of the

- Sácráib uair b'ainm Egbertur, asur fá hé ainm an taoiriú
 bertur, asur do hairgead móran o'Éirinn leir, an tan
 fá haoir uon Tigearna 684. As ro mar uo-ní beo
 2230 eadnac ar an ngníom-ro. a "Do hairgead go triaúaisméil
 an cine neimcionntac lé bertur acá do fíorí móúriúac do
 cine nó do éreib na Sacraac." Asur tugadair Caé Ráca
 Móiríe i Maiz Line, áit ar máibadair Cumarcac ní Ciuir-
 neac asur oirong móir do Gaedailaib mar don iur.
 2235 Tugadair fóir briednais muais ar roin go hOrcaver, ir do
 hairgead an t-oileán roin leo. Tángadair oirong úiof fóir
 i uíirí i n-oirteair laigeán ir do hairgead cealla ir tuaca
 leo, asur tillaí tar i n-air tar éir iomaí cneac ir airgece
 do déanaí uóib. As ro man do iunne Adamnan o'fionn-
 2240 acá an triac do máit an úóiríne do Moling:

Fionnacá mac Donnacá,
 Ro máit móir do naom,
 Trí éadac céad bó fábra,
 Ir sac bó go n-a laog.

- 2245 Ir gíroí uá éir rin gur máibad Fionnacá ní Éireann lé
 hAdó mac Uláití ir lé Congalac mac Conaing i nGíreall-
 ais Doluó.

*a bertur vastavit misere gentem innoxam et nationi Anglorum
 semper amicissimam.*

host of the king of Sacca, whose name was Egberthus, the leader's name being Berthus, came and plundered a large part of Ireland, in the age of the Lord 684. Thus does Beda lament this deed: "Berthus plundered deplorably an inoffensive nation and one ever most friendly to the people or race of Sacca." And they fought the Battle of Raith Mor in Magh Line, wherein they slew Cumascach, king of the Cruithnigh, together with a large body of Gaels. Moreover, the Britons went thence on an expedition to the Orcades and plundered that island. A company of them also landed in the east of Leinster, and they plundered churches and country districts, and they returned after having committed much spoiling and plundering. Here is a stanza that Adhamnan composed for Fionnachta when he remitted the Boraimhe to Molaing:

Fionnachta, son of Donnchadh,
Remitted much to a saint:
Thrice fifty hundred chained cows,
And each cow with her calf.

Soon after that Fionnachta, king of Ireland, was slain by Aodh, son of Duitheach, and by Conghalach, son of Conaing, at Greallach Doluidh.

XV.

Do gáb loingread mac donḡura mic Doimnaill mic
 doṡa mic Ainmiread vo fíol Éireamóin míogad̃t Éireann
 2250 õc̃t mbliad̃na. 1r 'n-a f̃laid̃ear táinig doṡamnán a hAlbain
 go hÉirinn vo f̃eanmóir, 1r f̃uair Moling luad̃ra bár, 1r
 vo c̃read̃aṡ Maḡ Muirteimne lé b̃read̃nac̃aib. 1r 1
 b̃flaid̃ear an míḡ-re tarla bo-ár móir 1 Sacraib 1r 1 nÉirinn,
 1r tarla ḡorta tr̃í mbliad̃an 1 nÉirinn, go mb̃oír na doime
 2255 aḡ 1re a céile inñte an tr̃íad̃ roin. 1r f̃án am roin táinig
 Eḡberthur naom̃ta vo f̃eanmóir go hAlbain, aḡur f̃uair
 Muiread̃aṡ Muillead̃an mí Connãc̃t bár, 1r tug̃aṡ Cãt
 Maḡe Cuilinn lé hUl̃ltãaib ar b̃read̃nac̃aib, aic ar tuit
 1omaṡ vo b̃read̃nac̃aib ann. 1r f̃án am-ro f̃uair doṡamnán,
 2260 abb í, bár 1 n-aoir a f̃eac̃t mbliad̃an õeas 1r tr̃í f̃ic̃io; aḡur
 vo éuad̃ar na Sarceñí r̃luas̃ lioñmaí mé hũc̃t Coñtan-
 tionopul go ñoearnaṡar for̃long̃p̃oic tr̃í mbliad̃an 'n-a
 tim̃ceall. Taiur rin vo tr̃éig̃eadaí an éad̃aí ḡan a
 ḡab̃aíl. Da éir rin f̃uair Coib̃õean eap̃oḡ Ar̃oa Sp̃ac̃
 2265 bár. Go ḡroo 'n-a õiaṡ rin tug̃aṡ Cãt Cop̃ainn lé Ceall̃ac̃
 mac Raḡall̃aig̃ vo bí 'n-a míḡ Connãc̃t f̃eac̃t mbliad̃na,
 aic ar maib̃aṡ loingread̃ mac donḡura mí Éireann leir.

Do gáb Congal Ceannmaḡair mac f̃earḡura f̃ánaṡ mic
 Conaill ḡulban mic Néill Naoiḡiollaig̃ vo fíol Éireamóin
 2270 míogad̃t Éireann naoi mbliad̃na. 1r leir an ḡCongal-ro
 vo loir̃cead̃ Cill Daḡa uile ioir̃ ead̃laí 1r tuad̃. ḡĩõeas̃
 tarla bár obann donuad̃ie õó f̃éin tr̃éir an nḡñíom̃ roin.

Do gáb f̃earḡal mac Mãoileoúin mic Mãoil̃f̃ic̃eḡ mic
 doṡa Uairiõnaig̃ mic Doimnaill mic Muir̃ceap̃taig̃ mic
 2275 Muiread̃aig̃ mic Eoḡain mic Néill Naoiḡiall̃aig̃ vo fíol
 Éireamóin míogad̃t Éireann f̃eac̃t mbliad̃na õeas̃. Ceac̃t
 inḡean Céall̃aig̃ mic Mãoil̃c̃oba mí Ciñéil ḡConaill f̃á
 má̃d̃aí r̃on f̃earḡal-ro. 1r 'n-a f̃laid̃ear 1om̃oḡio f̃uair

XV.

Loingseach, son of Aonghus, son of Domhnall, son of Aodh, son of Ainmire, of the race of Eireamhon, held the sovereignty of Ireland eight years. It was in his reign that Adhamnan came from Alba to Ireland to preach, and Moling, of Luachair, died, and Magh Muirtheimhne was plundered by the Welsh. It was in the reign of this king that a great cow-plague existed in Sacsá and in Ireland, and there was a famine for three years in Ireland, so that the people devoured one another there at this time. It was about this time that St. Egberthus went to preach to Alba, and Muireadhach Muilleathan, king of Connaught, died, and the Ulstermen won the Battle of Magh Cuilinn over the Britons, where many Britons fell. It was about this time that Adhamnan, abbot of I, died, aged seventy-seven years, and the Saracens, with a numerous host, laid siege to Constantinople and built a three years' encampment around it. After this they raised the siege. After this Coibhdhean, bishop of Ard Srath, died. Soon after this the Battle of Corann was fought by Ceallach, son of Raghallach, who was king of Connaught for seven years, wherein he slew Loingseach, son of Aonghus, king of Ireland.

Conghal Ceanmhaghair, son of Fearghus Fanad, son of Conall Gulban, son of Niall Naoighiallach, of the race of Eireamhon, held the sovereignty of Ireland nine years. It was this Conghal who burned all Cill Dara, both church and district. But he himself got a sudden and instant death after this event.

Fearghal, son of Maoilduin, son of Maoilfhithrigh, son of Aodh Uairiodhnach, son of Domhnall, son of Muir-cheartach, son of Muireadhach, son of Eoghan, son of Niall Naoighiallach, of the race of Eireamhon, held the sovereignty of Ireland seventeen years. Ceacht, daughter of Ceallach, son of Maolcobha, king of Cineal Conaill, was this Fearghal's mother. And it was in his reign that Baodan, bishop of

2280 баосдн еарроз 1нре бó фinne бáр, азур тузасо сат 101р
 Óál R1аda 1р Ъпеадна1з ran á1т va нга1ртеар1 Cloó
 111онну1р1с, 1р vo б1рфеасó vo Ъпеаднадóа1б ann. 1р fán
 am-ро vo ó1б1р Neáctain n1 Alban comé11onól manaó та1
 1р1um Ъпеатан, т1е be1t аз фазá1л loóta 'n-a am111an-
 a1б.

2285 1р 1 бфла1теар an н1з-ре vo феар1ас na т11 ф1арa ó
 нá1óтеар н1алл ф1арас, vo бн1з зу1аб лé л1nn na бф1ар
 нó na зсаат ро1n vo óу1р нугасó é; ф1ар меала ар фóта1н
 Ъ1з 1р ф1ар а1р1з1о ар фóта1н 111ó1р, ф1ар фola ар 111а1з
 лa1зean. 1р fán am-ро тузасó сат Almu1ne 101р 111урéасó
 2290 mac Ъра1н vo б1 'n-a н1з лa1зean cú1з бл1асóна оéаз азур
 феар1гал mac 11ао1леоú1н н1 é1рeann, азур 1р é л1он флуаз
 тá1н1з н1 é1рeann зу1 an зсаат ро1n .1. m1le 1р ф1ce; азур
 1р é л1он тá1н1з н1 лa1зean ann нао1 m1le, азур оóт бф1с1о
 рн1ом-лаоó 1 1от1мóeалл óу1рp an н1з фé1н аз ouл ran óat.
 2295 Ъ1р1теар 1омо1р1о an сат ар н1з é1рeann, 1р vo óуасар1 оá
 óeас 1р наонбар1 1р т11 ф1с1о1 нgeалтаóт va 11у1nnт1р1, азур
 ма1бтар1 т11 m1le 1р оá óeас о1об; азур 1р1онз e1le аоe1р
 зу1 ма1баó феаóт m1le о1об. 1р é фáт фá 1тá1н1з an
 м1о1рaт ро1n ар н1з é1рeann, нé луóт т1р1аллta vo óaбa1р1т
 2300 Caта Almá1ne тé1о 1р1онз va 11у1nnт1р1 о'ар1зa1н eaзa1лpe
 va нга1ртеар1 C1ll1n, 1р be1р1т ар é1з1н leo аонбó vo б1 аз
 о1é1рeабaó na heaзa1лpe ф1н, азур малл1у1з1р an о1é1рeабaó
 ро1n an н1 зо n-a флуаз, азур va б1é1н ф1н та1рla м1о1рaт
 caта оó1б; 1р vo óу1т н1 é1рeann 1р 1омaс va 11у1nnт1р1 ann,
 2305 amá1л аouбpаma1р óуар.

Vo зaб фoзap1тaó mac Né1лл m1c Ceap1на1з Sotá1л m1c
 O1a1p1maсa m1c Aoúa Slá1ne vo ф1ol é1рeamó1н н1oзaóт
 é1рeann ао1нбл1асóa1н amá1н, зу1 óу1т лé C1onaóт mac
 1opзa1лa1з 1 зCaт be1лze.

2310 Vo зaб C1onaóт mac 1opзa1лa1з m1c Cona1нз óу1р1a1з.

Inis Bo Finne, died, and a battle was fought between the Dal Riada and the Britons in the place called Cloch Mhionnuirc, and the Britons were defeated there. It was about this time that Neachtain, king of Alba, expelled a community of monks from Britain for animadverting on his vices.

It was in the reign of this king that there fell the three showers from which Niall Frasach is named, as he was born when these freasa or showers fell; a shower of honey on Fothain Bheag and a shower of silver on Fothain Mhor and a shower of blood on Magh Laighean. It was about this time that the Battle of Almuin was fought between Murchadh, son of Bran, who was fifteen years king of Leinster, and Fearghal, son of Maolduin, king of Ireland; and the host the king of Ireland brought to that battle amounted to twenty-one thousand, and the host the king of Leinster brought there amounted to nine thousand and eight score chosen warriors as a bodyguard to the king himself when going into the battle. And the king of Ireland was defeated in the battle, and two hundred and sixty-nine of his people were seized with frenzy, and three thousand two hundred of them were slain; and others say that seven thousand of them were slain. The reason why this disaster befel the king of Ireland was that when he was on the point of setting out to fight the Battle of Almhain a party of his followers went to plunder a church called Cillin, and carried off by force the one cow that the solitary hermit of that church had and the hermit cursed the king and his host, and hence they met reverse in battle; and the king of Ireland fell there with many of his people, as we have said above.

Fogharthach, son of Niall, son of Cearnach Sotal, son of Diarmaid, son of Aodh Slaine, of the race of Eireamhon, held the sovereignty of Ireland one year, and fell by Cionaoth, son of Iorghalach, in the Battle of Beilge.

Cionaoth, son of Iorghalach, son of Conuing Currach,

mic Congaíl mic Aoða Sláine vo íol Éireamóin míoḡaḡt
 Éireann ceitpe bliadóna. 1r 1 bflaitéar an míoḡ-pe tugad
 tairpe Adamnán a hAlbain 1 nÉirinn. Da éir rin tugad
 Caḡ Orma Corráin lé flaitéarḡaḡ mac Loingriḡ ar
 2315 Cionaoḡ mic loingdaḡ, áit ar éit Cionaoḡ mí Éireann aḡur
 iomaḡ vo óaoiḡb maḡ don mḡr.

Vo ḡab flaitéarḡaḡ mac Loingriḡ mic Donḡur mic
 Doḡnaill mic Aoða mic Ainmireḡ vo íol Éireamóin
 míoḡaḡt Éireann reḡt mbliadóna. Muireann inḡean
 2320 Céallaiḡ máḡair an flaitéarḡaḡ-pe. 1r 1 bflaitéar an
 míoḡ-pe vo méir ḡeoa tugad Caḡ Orma Deirḡ 1 nAlbain
 ioiri Órur 1r Donḡur, óá mío na ḡCruiteḡaḡ, fá iomcornaḡ
 na cḡice, aḡur vo éit Órur aḡur iomaḡ vo muḡntiḡ ann.

Aḡur ḡo ḡroḡ vo éir rin tugad Caḡ Murḡuilḡ ioiri
 2325 Óál Riada 1r na Rictib .i. na Cruiteḡiḡ, áit ar maḡbaḡ
 iomaḡ vo na Rictib ann. 1r fáḡ am-ro tugad Caḡ Foḡarḡa
 1 Muireḡmne lé haḡ Olláin 1r lé clannaib Néill ar
 ullḡaḡib, áit ar maḡbaḡ Aoḡ Róin vo bí 'n-a mío ulaḡ
 tḡioḡaḡ bliadón aḡur Conḡaḡ mac Cuanaḡ mí Coḡa. Da
 2330 éir rin fuaiḡ flaitéarḡaḡ mac Loingriḡ mí Éireann báḡ 1
 naḡo Maḡa.

Vo ḡab Aoḡ Olláin mac Feaḡaile mic Maḡileoḡin mic
 Maḡilḡeḡiḡ mic Aoða Uaiḡioḡaiḡ mic Doḡnaill mic
 Muirearḡaḡ mic Muireaoḡaḡ mic Eoḡain mic Néill
 2335 Naḡiaḡallaiḡ vo íol Éireamóin míoḡaḡt Éireann naḡi
 mbliadóna. ḡriḡe inḡean Orca mic Capḡainn máḡair Aoða
 Olláin. 1r 1 bflaitéar an Aoða-ro tugad Caḡ ḡealaiḡ
 féile ioiri an Muḡain 1r Laiḡin, áit ar éit iomaḡ vo
 Muḡneḡaḡib 1r vo Laiḡiḡb ann, maḡ don mé Ceallḡaḡ mac

son of Conghal, son of Aodh Slaine, of the race of Eireamhon, held the sovereignty of Ireland four years. It was in the reign of this king that the relics of Adhamnan were brought from Alba to Ireland. After that the Battle of Drom Corrain was won by Flaithbheartach, son of Loingseach, against Cionaoth, son of Iorghalach, where Cionaoth, king of Ireland, fell, and many of his people along with him.

Flaithbheartach, son of Loingseach, son of Aonghus, son of Domhnall, son of Aodh, son of Ainmire, of the race of Eireamhon, held the sovereignty of Ireland seven years. Muireann, daughter of Ceallach, was the mother of this Flaithbheartach. It was in the reign of this king, according to Beda, that the Battle of Drom Dearg, in Alba, was fought between Drust and Aonghus, two kings of the Cruithnigh, for the mastery of the country, and Drust and many of his people fell there.

And soon after that was fought the Battle of Murbholg between the Dal Riada and the Picts, that is, the Cruithnigh, wherein many of the Picts were killed. It was about this time that the Battle of Fotharta, in Muirtheimhne, was won by Aodh Ollan and by the clann Neill against the Ultonians, wherein Aodh Roin, who was thirty years king of Ulster, and Conchadh, son of Cuana, king of Cobha, were slain. After this Flaithbheartach, son of Loingseach, king of Ireland, died at Ard Macha.

Aodh Ollan, son of Fearghal, son of Maolduin, son of Maoilfithrigh, son of Aodh Uairiodhnach, son of Domhnall, son of Muircheartach, son of Muireadhach, son of Eoghan, son of Niall Naoighiallach, of the race of Eireamhon, held the sovereignty of Ireland nine years. Brige, daughter of Orca, son of Carrthann, was mother of Aodh Ollan. It was in the reign of this Aodh that the Battle of Bealach Feile was fought between Munster and Leinster, wherein fell many Munstermen and Leinstermen, together with Ceallach, son of Faolchur, king of Osruighe. It was

2340 **Ἐολέουρι** **ῥί** **Ορριυίγε.** **Caéal** **mac** **Fionnghaíne** **ῥί** **Muían**
ῥυς **buaíó** **an** **cáta** **ῥoin.**

Ἦα **éir** **ῥin** **tuḡ** **Donḡur** **mac** **Feaḡḡura** **ῥí** **na** **bḡict**
ῥuaḡis **ῥ** **maíóim** **ar** **Óál** **Riaḡa** **i** **nÁlbain,** **ḡur** **haḡḡeaoḡ**
ῥ **ḡur** **cḡeaoḡaoḡ** **leḡ** **iao** **ῥ** **ḡur** **loḡḡc** **Dún** **Cḡeḡge;** **aḡur**
2345 **oo** **ḡabaoḡ** **Donnḡal** **ῥ** **Feaḡḡur,** **oá** **má** **Sealbuióe** **ῥí**
Óál **Riaḡa** **leḡ,** **aḡur** **oo** **cuiḡ** **i** **ngéibeanm** **iao.** **ῥ** **ḡán**
am-ḡo **taḡḡa** **oál** **iuiḡ** **aoḡ** **Ollán** **ῥí** **Éḡeann** **ῥ** **Caéal**
mac **Fionghaíne** **ḡíḡ** **Muían** **aḡ** **Ṯḡ** **ḡá** **ḡḡar** **i** **nÁḡmáimain,**
maḡ **ar** **hoḡḡuḡḡeaoḡ** **ḡeaoḡ** **ῥ** **oḡḡe** **ῥ** **cíor** **ḡáḡḡaḡis** **ar**
2350 **Éḡinn** **leo.** **ῥ** **ḡearḡ** **'n-a** **ḡiaoḡ** **ῥin** **ḡo** **oḡḡaḡo** **Caḡ** **Áḡa**
Seannḡaḡis **.i.** **Caḡ** **Áḡbairḡ** **iuiḡ** **aoḡ** **Ollán** **ḡíḡ** **Éḡeann** **ῥ**
aoḡ **mac** **Colḡan** **ḡíḡ** **ḡaḡḡean,** **áḡ** **ar** **ḡḡomḡḡaoḡ** **aoḡ**
Ollán **ῥ** **ar** **maḡbaḡ** **aoḡ** **mac** **Colḡan** **aḡur** **bḡan** **beaḡ**
mac **Muḡcáḡa** **leḡḡḡ** **ḡaḡḡean** **ῥ** **ioḡao** **o'uaḡḡḡb** **ḡaḡḡean**
2355 **maḡ** **don** **ḡú,** **ḡur** **cuiḡeaoḡar** **naoi** **míle** **oo** **ḡaḡḡḡb** **ann.** **Ἦa**
éir **ῥin** **ḡuaḡ** **ḡḡann** **mac** **Cḡionnnáoiḡ** **eaḡḡoḡ** **Reaoḡḡumne**
bár, **aḡur** **Caéal** **mac** **Fionghaíne,** **ḡí** **Muían,** **ῥ** **aoḡ** **bálb**
mac **ḡḡḡeaoḡaḡis** **oo** **bí** **'n-a** **ḡíḡ** **Connaḡḡ** **ḡeaoḡ** **mbliaḡna,**
aḡur **oo** **maḡbaḡ** **aoḡ** **Ollán** **ḡí** **Éḡeann** **i** **ḡCaḡ** **Seḡḡḡmú** **.i.**
2360 **ḡCeannannur,** **lé** **Doimnall** **mac** **Muḡcáḡa.**

Ἦo **ḡab** **Doimnall** **mac** **Muḡcáḡa** **mí** **ḡiaḡḡaoḡa** **mí**
Áḡḡeaoḡaḡis **Áoiḡ** **mí** **Conaḡḡ** **ḡuḡḡbinn** **mí** **Suibne** **mí**
Colmáin **ḡlóḡ** **mí** **ḡiaḡḡaoḡa** **mac** **Feaḡḡura** **Ceḡḡḡbeoiḡ** **mí**
Conaḡḡ **Áḡeaoḡainne** **mí** **ḡéill** **ḡaoḡḡiaḡḡaḡis** **oo** **ḡíol**
2365 **Éḡeaoḡóin** **ḡíoḡaḡḡ** **Éḡeann** **oá** **bḡiaḡain** **ῥ** **oá** **ḡíó.**
Áḡḡḡin **mḡean** **Conḡaḡḡ** **oo** **ḡealbna** **ḡlóḡ** **máḡaḡ** **Doim-**
naḡḡ **mí** **Muḡcáḡa** **ḡíoḡ** **Éḡeann.** **ῥ** **'n-a** **bḡḡaḡeap** **oo**
maḡbaḡ **Colmáin** **eaḡḡoḡ** **ḡaoḡáin** **lé** **ḡḡḡb** **oḡḡḡaḡe,** **aḡur**
ḡuaḡ **Coḡḡmac** **eaḡḡoḡ** **Áḡa** **ḡḡuim** **bár.** **ῥ** **ḡán** **am-ḡo** **oo**
2370 **conḡaḡḡap** **ḡaḡaḡḡ** **naḡḡaḡ** **neimie** **ar** **ḡuaḡain** **ḡan** **áeoḡ;** **aḡur**

Cathal son of Fionghaine, king of Munster, who won that battle.

After this Aonghus, son of Fearghus, king of the Picts, routed and defeated the Dal Riada in Scotland, and he plundered and robbed them and burned Dun Creige; and he seized Donnghal and Fearghus, two sons of Sealbhuidhe, king of Dal Riada, and put them in prison. It was about this time that a meeting took place between Aodh Ollan, king of Ireland, and Cathal, son of Fionghaine, king of Munster, at Tir Daghlas, in Urmhumha, where they imposed Patrick's rule and law and tribute on Ireland. Soon after that the Battle of Ath Seannaigh, that is, the Battle of Uchbhadh, was fought between Aodh Ollan, king of Ireland, and Aodh, son of Colgan, king of Leinster, wherein Aodh Ollan, was severely wounded, and wherein fell Aodh, son of Colgan, and Bran Beag, son of Murchadh, half-king of Leinster, together with many Leinster nobles, and nine thousand Leinstermen fell there. After that Flann, son of Cronnmhaol, bishop of Reachruinne, and Cathal son of Fionnghaine, king of Munster, and Aodh Balbh son of Innreachtach, who was the king of Connaught seven years, died; and Aodh Ollan, king of Ireland, was slain in the Battle of Seiridmheadh, that is at Ceanannus, by Domhnall son of Murchadh.

Domhnall, son of Murchadh, son of Diarmaid, son of Airmeadhach Caoch, son of Conall Guithbhinn, son of Suibhne, son of Colman Mor, son of Diarmaid, son of Fearghus Ceirrbheoil, son of Conall Creamhthainne, son of Niall Naoighiallach, of the race of Eireamhon, held the sovereignty of Ireland forty-two years. Ailpin, daughter of Comhghall, of the Dealbhna Mor, was mother of Domhnall, son of Murchadh, king of Ireland. It was in his reign that Colman, bishop of Laosan, was slain by the Ui Turtaire, and Cormac, bishop of Ath Truim, died. It was about this time that the form of a serpent was seen in motion in

fuair Seánarac mac Colgan ní Ua gCinnfealaig bár, ir do
marbathó Cairtearac mac Oiliolla ní Cuiéneac i Raic Beir-
eac lé Laigrib. Ir i bflaitear an níg-re fuair Suairleac
earpog Fobair bár agus Orbhán earpog Cluana Criadmúir.

- 2375 Ua éir rin tugadh Cat Bealaig Cíó lé Ciuonitann
mac Éanna, áit ári éuit Fionn mac Arib as Tiobhaid
Finn agus tugadh ári Dealbna uime, agus ar an ngníom
roin gairítear loé an Bealaig Cíó don loé atá ran áit
rin, agus Tobair Finn don tiobhaid atá ran áit éadna.
2380 Ir fán am-ro do éuit Cumurac ní Ó bFáilge lé Maolúin
mac Aoúa Beannáin, ní Muhan, agus fuair Dongur, ní
Alban, bár, ir tugadh Cat Bealaig Gabráin lé mac
Coincearca ní Orriuge ar Únгал mac Laiúein ní Ua
gCinnfealaig, áit ar marbathó Únгал ir iomao s'uaireib
2385 Laiúean mar don iur; agus fuair Muircearac mac
Muiréada ní Laiúean bár. Ua éir rin fuair Doimnall mac
Muiréada céirí Éireann do éloinn Colmáin bár.

- Do gab Miall Fíarac mac Feargail mic Maolseúin
mic Maolféirig mic Aoúa Uairiúndag mic Doimnall mic
2390 Muircearag mic Muiréadag mic Eogain mic Néill
Naoidiallag do fíol Éireamóin níogacht Éireann céirre
bliadna. Aitíocta ingean Céin Uí Concubair níog Ciann-
adta mádar Néill Fíarag. Agus ir uime gairítear Miall
Fíarac de, trí ceata do fearad i nÉireann an tan iugadh
2395 é, fuair meala ar Fócin bíg ir fuair aigis ar Fócin
Móir ir fuair fóla ar Mairg Laiúean. Ionann iomroio
fuair agus ciot. Ir i bflaitear an Néill-re fuair Duib-
ionnag mac Caíl mic Muiréadag Muilleadain do bí
'n-a níg Connag cúig bliadna bár; agus tarla marom
2400 talman ir iomao gorta i nÉirinn, agus fuair Únгал mac

the air; and Seachnasach, son of Colgan, king of Ui Cinnsealaigh died; and Caitheasach, son of Oilioll, king of the Cruithinigh, was slain at Raith Beitheach by the Leinstermen. It was in the reign of this king that Suairleach, bishop of Fobhar, died, also Osbhran, bishop of Cluain Chreamhuidh.

After that was fought the Battle of Bealach Cro by Criomhthann, son of Eanna, where fell Fionn, son of Arb, at Tiobraid Fhinn, and the Dealbhna were slaughtered around him; and it is from this event that the lake in that place is called Loch an Bhealaigh Chro, and the well that is in the same place is called Tobar Finn. It was about this time that Cumascach, king of Ui Failghe, fell by Maolduin, son of Aodh Beannan, king of Munster, and Aonghus, king of Alba, died; and Mac Coinchearca, king of Osruighe, won the Battle of Bealach Gabhran against Dungal, son of Laidhghein, king of Ui Cinnsealaigh, wherein Dunghal was slain, together with many of the Leinster nobles. And Muircheartach, son of Murchadh, king of Leinster, died. After this Domhnall, son of Murchadh, first king of Ireland of the clann Colmain, died.

Niall Frasach, son of Fearghal, son of Maolduin, son of Maoilfithrigh, son of Aodh Uairiodhnach, son of Domhnall, son of Muircheartach, son of Muireadhach, son of Eoghan, son of Niall Naoighiallach, of the race of Eireamhon, held the sovereignty of Ireland four years. Aithiochta, daughter of Cian O Conchubhair king of Ciannachta, was the mother of Niall Frasach. And the reason why he is called Niall Frasach is that there fell three showers in Ireland when he was born—a shower of honey on Fothain Bheag and a shower of silver on Fothain Mhor and a shower of blood on Magh Leighean. And *frais* means a shower. It was in the reign of this Niall that Duibhionnracht, son of Cathal, son of Muireadhach Muilleathan, who was five years king of Connaught, died; and there was an earthquake and a great famine in Ireland, and Dunghal,

Ceallais ní Ornnige bár. Da éir rin tugad Caé Adá
 Lias roir Uib mhuim ir Uib Maine, áit ar éir iomad
 da gac leir; agus fuair Cronnmasol earrog Cille Móire
 bár, agus ailepín ní na bpiet agus dolgnac earrog Arda
 2405 bpeacáin. So gnos da éir rin do éadú Arégaile mac
 Caéail da oileire so hí Coluim Cille i nAlbain; agus fuair
 Feargus earrog Daimliag bár; agus tugad caé i gCorann
 roir Cinéal gConaill ir gCinéal Eógan, áit i mu gMaol-
 uíin mac Adá Olláin ní an fíola buair, ir do bpeadú
 2410 do Dóinnall mac Adá Muinveirg ir do marbadú iomad
 da muinntir ann. Da éir rin fuair Niall Fíarad ní
 Éireann bár i ní Coluim Cille i nAlbain.

XVI.

Do gab Donnad Mac Dóinnall mic Muiréada mic
 Diaimada mic Aimeadúig Céic mic Conaill gúibinn
 2415 mic Suibne mic Colmáin Móir mic Diaimada mic Feargus
 Ceiribheoil mic Conaill Créamhaine mic Néill Naosiallaig
 do fíol Éireamóin míogad Éireann readt mbliada ar
 fíet; agus ir d'éag lé hadair do éadú ré.

Do gab Adá Oinnige mac Néill Fíarag mic Feargáile
 2420 mic Maileuín mic Maolféirg mic Adá Uaimhóndag mic
 Dóinnall mic Muiréarag mic Muiréadúig mic Eógan
 mic Néill Naosiallaig do fíol Éireamóin míogad Éireann
 ceiribheoil mbliada fíead. Dúnlait ingean Flaitbearag
 mic Loingrig ní Cinéal gConaill mádar Adá Oinnige.
 2425 Agus ir uime gairtear Adá Oinnige de .i. an tan do
 coircead do éicad a buimige é, do gab ag uíol a óir
 aílail do beir ag uíol éic a buimige; gonad uime rin
 gairtear Adá Oinnige nó Adá Dóinnige de.

son of Ceallach, king of Osruighe, died. After that was fought the Battle of Achadh Liag between Ui mBriuin and Ui Maine, where many fell on either side, and Cronnmhaol, bishop of Cill Mhor, and Ailpin, king of the Picts, and Aolgnat, bishop of Ard Breacain, died. Soon after that Artghaile, son of Cathal, went on a pilgrimage to I Columcille, in Alba, and Fearghus, bishop of Daimhliag, died ; and at Corann there was a battle fought between Cineal Conaill and Cineal Eoghain, wherein Maolduin, son of Aodh Ollan, king of the Fochla, was victorious, and Domhnall, son of Aodh Muindearg, was defeated and many of his people slain there. After this Niall Frasach, king of Ireland, died in I Columcille, in Alba.

XVI.

Donnchadh, son of Domhnall, son of Murchadh, son of Diarmaid, son of Airmeadhach Caoch, son of Conall Guithbhinn, son of Suibhne, son of Colman Mor, son of Diarmaid, son of Fearghus Ceirrbheoil, son of Conall Creamhthaine, son of Niall Naoighiallach, of the race of Eireamhon, held the sovereignty of Ireland twenty-seven years, and it was on his pillow he died.

Aodh Oirndighe, son of Niall Frasach, son of Fearghal, son of Maolduin, son of Maoilfithrigh, son of Aodh Uairiodhnach, son of Domhnall, son of Muirheartach, son of Muireadhach, son of Eoghan, son of Niall Naoighiallach, of the race of Eireamhon, held the sovereignty of Ireland twenty-four years. Dunlaith, daughter of Flaithbheartach, son of Loingseach king of Cineal gConaill, was the mother of Aodh Oirndighe. And he is called Aodh Oirndighe, for when he was weaned from his nurse's breasts he set to suck his fists as if he were sucking his nurse's breasts ; hence he was called Aodh Oirndighe or Aodh Doirndighe.

It was in the reign of Aodh Oirndighe that the Lochlonnaigh first came to Ireland in the year of the Lord 820. And twelve years after that the tyrant Turgesius came to Ireland, and it was Olchobhar, son of Cionaoth, son of Conghal, son of Maolduin, son of Aodh Beannain, who was king of Munster at that time according to certain chroniclers. But the Policronicon where it treats of Ireland in its chronicle says that it was when Feidhlimidh, son of Criomhthann, reigned in Munster that the Lochlonnaigh first came to Ireland. Thus it speaks : " From the coming of Patrick to the time of Feidhlimidh, son of Criomhthann, king of Munster, thirty-three kings held the sovereignty of Ireland during the period of the four hundred years that elapsed from the coming of Patrick to Ireland till Feidhlimidh assumed the sovereignty of Munster ; and in the time of Feidhlimidh came the Norwegians with their leader Turgesius to conquer that country," that is, Ireland. Others say that it was when Airtre, son of Cathal, reigned in Munster, the Lochlonnaigh began to come to plunder Ireland. And in this they are right. However, they did not get a grip of Ireland though they harassed the country. Moreover what the Policronicon states is true where it says that it was in the reign of Feidhlimidh, son of Criomhthann, over Munster that the tyrant Turgesius, who reduced Ireland to slavery, came. True also is the statement of those who assert that the Lochlonnaigh came to Ireland in the reign of Olchobhar over Munster, but the tribe who came hither then were the Dainfhir or Danes from Dania, that is Denmark, and it is these are called Duibhgheinnte or Dubhlochlonnaigh in the old books of the seanchus, while the Norwegians are called Finnghheinnte or Fionnlochlonnaigh.

Understand now, O reader, that Lochlonnaigh in Irish is not a specific name for any particular tribe, but

mado ir tuine láioiri ar fairrige; óir ir ionann lonn ir
 láioiri agus ir ionann loc ir fairrige; agus do b'íúg go
 maibadair luét na zcrióó-ro éuairceiric na heoirpa go tréan
 ar éirinn fealao aimirne, aínail éuirpeam ríor na éir ro,
 2465 do zairí lé feairib éirpeann loclonnais .i. daoine láioirne
 ar fairrige óioib, ar méao na treire do zabadair ar
 zaeóealaid, aínail foillreócam i n-ar noiaid do méir an
 leabair na ngairtear Cogad zall mé zaeóealaid. As ro
 ríor ríum aitégear na rtaire.

2470 Ir i b'fáirtear doóda Oirnoige ar éirinn agus airtne
 mac Catail do beir 'n-a m'íúg Mumán tázgadar zall i
 zCaomnir Ó b'fáir, luét trí ríeo long a líon, agus
 mo hionnrao an tír leo, ir do hairgead ir do loircead
 Inir Labramne ir Dairnir leo, agus tugrao Eozanact
 2475 loca léin cat óioib, ir do maibad ré rir óeas ir éirne
 éao do zallaid ann. Táimz loingear oile o'fionnloc-
 lonnais .i. luét na Noimadzia i n'éirinn an daia bliaóam
 iar ngabáil iuge Mumán o'fíolmíó mac Cmuhtáinn zup
 hionnrao ir zup hairgead Inir Tenim ir beannáir ir
 2480 Cluain Uama ir Ror Maolaid ir Sceilz ímíel leo. Táimz
 loingear oile i tuaircear éirpeann ir do hairgead
 beannáir Uad ir do maibad a hearroz ir a daoine
 rogumta ir do b'ircead ríuín Comzail leo. Táimz
 loingear oile don luét éaoia i n'íib zCinnrealaiz ir do
 2485 hairgead Teac Munna ir Teac Moling ir Inir Tioz leo;
 agus tázgadar iar rin i nOrruizib ir mo hairgead an tír
 leo; ir tugadar Orruige cat óioib, áit ar éuit móirfeirer
 ir react zéao do loclonnais ann. Do hionnrao mar
 an zéaoia Oún Deirzínige ir Inir Eozanán ir Oirne
 2490 Tiobharoe ir Lior Mói leo. Do loircead ir do hairgead
 Ceall Molair, zleann dá loc ir Cluain Airo Mobeaoz
 ir Sopó Coluim Cille ir Dairniz Cíadán ir Sláine ir
 Cealla Sáile ir Cluain Uama ir Munzair ir uiríóir
 ceall éirpeann uile leo.

Lochlonnach means a man who is strong at sea ; for *lunn* means strong and *loch* means the sea ; and since the inhabitants of those countries of the north of Europe held for a time powerful sway over Ireland, as we shall hereafter relate, the Irish called them Lochlonnaigh, that is men strong at sea, because of the great sway they acquired over the Gaels as we shall show below on the authority of the book which is called *Cogadh Gall re Gaedhealaibh*. Here follows a short summary of the history.

While Aodh Oirndighe reigned over Ireland and Airtre son of Cathal was king of Munster, the foreigners came to Caoin-inis O bhFathaidh, their number being the manning of sixty ships, and they ravaged the country and plundered and burned Inis Labhrainne and Dairinis ; and the Eoghnacht of Loch Lein gave them battle, and therein were slain four hundred and sixteen foreigners. Another fleet bringing Fionnlochlonnaigh, that is Norwegians, came to Ireland the second year of Feidhlimidh son of Croimhthann's reign over Munster, and they ravaged and plundered Inis Teimhin and Beannchair and Cluain Uama and Ros Maolaidh and Sceilig Mhichil. Another fleet came to the north of Ireland and they plundered Beannchair in Ulster and slew its bishop, and its learned people, and they broke the shrine of Comhghall. Another fleet of the same people came to Ui Cinnsealaigh, and they plundered Teach Munna, Teach Moling and Inistiog ; and they went thence to Osruighe and they plundered the country ; and the Ossorians gave them battle and seven hundred and seven of the Lochlonnaigh fell. Similarly Dun Deargmhuighe and Inis Eoghanain and Disirt Tiobraide and Lios Mor were spoiled by them. They burned and spoiled Ceall Molaise, Gleann da Loch, and Cluain Ard Mobheadhog and Sord Cholum Chille and the Daimhliag Chiarain and Slaine and Cealla Saile and Cluain Uama and Mungairid and the greater number of the churches of all Ireland.

2495 Táinig iomorro loingear oile óioib i gCuan Luimnig
 gur hionnrað agus gur hairgead Corca baircinn ir
 Traosuirde ir Uí Conaill Gabra leo, agus tugrao Uí
 Conaill cat óóib as Seannao, gur marbad iomao do
 Loclonnaib ann, agus ní fear úinn cá méao a lion. Da
 2500 éir rin táinig Tuirgéis an t-anflait go loingear móir leir
 i tuiscear Éireann agus do gab ceannar a raibe do
 Loclannaib i nÉirinn fán am roin, gur hionnrað tuiscear
 Éireann uile leo, agus do rcaoilrio na Dandair
 fá leir Cuinn uile; ir do cuirrio aréirais uata ar loc
 2505 neadac ir aréirais oile i lúgmuis ir ar loc Rib, gur
 hairgead Arto Macla fá éir i n-donmí amáin leo. Agus
 do gab Tuirgéis abóaine Arto Macla, amail ro éirinnir
 Colum Cille, amail doeir ré féin:

2510 Loingear ro loca Rib de,
 buo maic do móraó geinnce,
 buo uataib abb arto macla,
 buo poplamar anflata.

Do éirinnirrio trá naoim Éireann oic do ceact ar
 Éirinn tré uabair a tuisce ir tré na n-ainnleige, go tainig
 2515 leir rin foinear loclonnaic orra ré linn airre mic
 Caclail do beir i gceannar Muhan ir doóa Oirneige do
 beir i bflaitear Éireann uile. Agus ir leir an anflait
 Tuirgéis cángara loclonnaic arir i nÉirinn an tan fá ri
 Muhan feólimir mac Crioiméann; agus ir é an Tuirgéis-
 2520 re do úirir Farman an prionmáir go n-a éleir a hArto
 Macla, amail doubramar, ir do fúir féin 'n-a n-ait gur
 gabad lé Maolreaclainn é, da éir rin, gur báir i loc
 ainmion amail doéarim 'n-a úair ro. Ir i bflaitear
 doóa Oirneige ar Éirinn do hairgead Inir páraic ir
 2525 móran do na hoileanaib acá roir Éirinn ir Albainn lé
 Loclonnaib.

Ir fán am roin do cuiread cior páraic ar Connaet-
 aib lé Gormgal mac Uin Dáclair agus do roinn doó

Another fleet of them entered the harbour of Luimneach and spoiled and plundered Corca Baiscinn and Tradruidhe and Ui Conaill Gabhra, and the Ui Conaill gave them battle at Seannaid, and many of the Lochlonnaigh were slain therein, but we do not know the full number. After that Turgesius the tyrant came with a large fleet to the north of Ireland and became ruler of all the Lochlonnaigh that were then in Ireland, and they spoiled all the north of Ireland, and they let the Danair loose on the entire of Leath Cuinn; and they put some of their vessels on Loch nEachach and others in Lughmhuigh and on Loch Ribh, and they plundered Ard Macha thrice in a single month. And Turgesius took possession of the abbacy of Ard Macha, as Columcille had foretold, as he himself says:

A fleet on Loch Ribh,
The Gentiles will be greatly uplifted;
Of them will be the abbot of Ard Macha,
And the tyranny of a despot.

The saints of Ireland foretold that evil would befall Ireland through the pride of their rulers, and through their tyranny, hence the oppression of the Lochlonnaigh came on them in the reign of Airtre son of Cathal over Munster, and of Aodh Oirndighe over all Ireland. And it was with the tyrant Turgesius that the Lochlonnaigh came again to Ireland when Feidhlimidh, son of Criomhthann, was king of Munster; and it was this Turgesius who banished Farannan the primate and his clergy from Ard Macha, as we have said, and he took their place himself, and he was seized by Maoilseachlainn afterwards, who drowned him in Loch Ainninn, as we shall relate below. It was in the reign over Ireland of Aodh Oirndighe that the Lochlonnaigh plundered Inis Phradraig and many of the islands that lie between Ireland and Alba.

It was about this time that Patrick's tribute was imposed on the people of Connaught by Gormghal, son of

Oiriúige an Mhíche roimí dá mac Donncaóda mic Doimnáill,
 2530 .i. Concúbaidi i r Oilell, agus do loircead í Colum Cille
 i nAlbain lé loclonnab an triáit roim; i r do hairgead
 laigin fá dó i n-donmí lé hAod Oiriúige ní éiríeann.
 San bliadain 'n-a d'iaid roim do bí cóirnead mór i r teinn-
 tead i nEirinn o'ér féile Bádairis, gur maibad veic-
 2535 neabair i r míle do d'aoimib roim fíor i r mnaoi lé roim
 Cúica baircinn i r muir. agus do roim Inir fíor í féin
 i r trí rannab gur folcad i rí dá ba déas o'féarinn
 na háite roim da r tead na mara tairi.

I r fán amro do éadú Aod Oiriúige ní éiríeann go
 2540 rluag lionmair mar don roim i laiginib go Dún Cuair agus
 do roim Cúigead laigean roim óir, .i. roim Muircaóad
 mac Ruairc i r Muircaóad mac brian. Da éir roim do
 loircead Inir Muircaóais lé loclonnab. I r fán am-ro
 ruair eodú eaprog Tamlaéta báir, i r tugadair loclonnais
 2545 áir móir ar féarab Mháill, áit ar maibad Cúicairc mac
 floinn Abúad agus Dúnaóad ní Mháill; i r ruair Eir-
 rceol mac Ceallais eaprog Glinne dá loc báir i r Siadál
 eaprog Rora Commáin. Da éir roim do maibad Aod
 Oiriúige ní éiríeann i r gcait dá féarab lé Maolcanais.

Din Dathaidh, and Aodh Oirndighe divided Meath between the two sons of Donnchadh, son of Domhnall, to wit, Conchubhar and Oilill; and I Coluimcille in Alba was burned by the Lochlonnaigh at this time, and Laighin was twice plundered in one month by Aodh Oirndighe, king of Ireland. In the following year, after the Feast of St. Patrick, there were great thunder and lightning in Ireland, which killed one thousand and ten persons, male and female, between Corca Baiscinn and the sea, and Inis Fide burst itself into three parts, and in that place as much land as would support twelve cows was deluged, the sea having come over it.

It was about this time that Aodh Oirndighe, king of Ireland, together with a numerous host went into Leinster to Dun Cuair; and he divided the province of Leinster between two, that is between Muireadhach, son of Ruairaidh and Muireadhach, son of Bran. After that the Lochlonnaigh burned Inis Muireadhaigh. About this time Eochaidh, bishop of Tamhlacht, died; and the Lochlonnaigh wreaked great slaughter on the men of Umhall, on which occasion Coscrach, son of Flonn Abhradh and Dunadhach, king of Umhall, died; and Eidirsceol, son of Ceallach, bishop of Gleann da Loch, and Siadhal, bishop of Ros Commain, died. After that Aodh Oirndighe, king of Ireland, was slain in the Battle of Da Fearta by Maolcanaigh.

XVII.

Conchubhar, son of Donnchadh, son of Domhnall, son of Murchadh, son of Diarmaid, son of Airmeadhach Caoch, son of Conall Guithbhinn, son of Suibhne, son of Colman Mor, son of Diarmaid, son of Fearghus Ceirrbheoil, son of Conall Creamhthairie, son of Niall Naoighiallach, of the race of Eireamhon, held the sovereignty of Ireland fourteen years. It was in the reign of this Conchubhar over Ireland that Ceannfaolaidh, bishop of Ath Truim, died, and Eochaidh O Tuathail, bishop of Lughmhagh; and Inis Daimhli and Corcach were plundered by the Lochlonnaigh; and Patrick's tribute was imposed on Munster by Feidhlimidh son of Criomhthann, and by Airtre son of Conchubhar, and Patrick's tribute was imposed on Connaught by the same Airtre; and Beannchair and Dun Leathghlaise were plundered by the Lochlonnaigh; and they burned Magh Bile and its penitential cells. About this time Muireadhach, son of Eochaidh, was king of Ulster, and Conchubhar, son of Donnchadh, king of Ireland, inflicted the Defeat of Aonach Tailltean on the Gaileanga, wherein many of them fell; and the Lochlonnaigh inflicted a great defeat on the Leinstermen at Drom Connla, where Conuing, son of Cu Choingiolt, king of the Forthuath, fell, and several others with him. After that Ard Macha was plundered by the Lochlonnaigh, and a month afterwards Lughmhagh and Finé Chiannachta and Lios Mor with all their churches were plundered by them.

Now up to this time there were four chief schools in Ireland, to wit, a school at Ard Macha in which there were seven thousand students according to an old scroll which was found in Oxford, and a school at Cashel, a school at Dun da Leathghlais and a school at Lios Mor, together with numerous colleges as well. But they were now

oo cuirtear ar gcúl an tríd-íor iad. Ua éir rin fuair
Concubair mac Donnada ní Éireann bár.

- 2580 Uo gáb Miall Caille mac Aoða Oimhoige mic Néill
Fíarais mic Feargail mic Maileóuin mic Mailefíetis
mic Aoða Haimóndais mic Domnaill mic Muirceardais
mic Muiréadais mic Eogain mic Néill Naoidiallais
oo íol Éireadóin míođact Éireann cúis bliadna
2585 véas. Meab inġean Inneadtais mic Muiréadais ní
Connaet máear an Néill-re. Agus ír uime gairtear
Miall Caille óe, .i. lá n-aon da tóin Miall maireas
móir o'ionnruige na habann daib ainm Callann, agus oo
bí tuile móir ran abainn an tan íor; téio tríd gíolla óg
2590 oo mhuinntir an míođ mopa o'íor na habann ír oo báda
é. Uo íad an ní mé cás uil da íoract ír ní bfuair ó
neac uil ann. Uo éad an ní féin ar a eac da íoruitin,
agus mar oo bean cora an eic mé bhuac na habann oo
bhuir an bhuac ír mias an abann an ní léi gur báda é, óir
2595 oo tairmngiread oó gurab é a báda i gCallainn oo-
gáda; gona airí rin aoirtear Miall Caille mair.

- Ír i bflaitear an Néill-re fuair Diaimaid mac Tom-
altais ní Connaet bár; ír oo hairgead Loé bhuirinne ar
Congalaac mac neacac ír oo maibad é féin lé Loélonnab;
2610 agus oo éad Miall Caille ní Éireann go rluas líonmar
mar don mair i laigrib ag cur míođ oir, .i. brian mac
faoláin. Ua éir rin oo hairgead Fearna Maodóg lé
Loélonnab, ír oo loircead Mungairí ír iomao ceall i
nMunmáin leo; agus oo hairgead Cill Uair mar an
2615 gcéadna lé Loélonnab. Ír fán am-íor tóin luét tríd
ríor long ón Mórmanoir ar bóinn, agus oá ríor long
ar abainn líre, gur airgíoo an loingear íor mág
líre, .i. Connae áda Clac, agus mág breađ, .i. fine
gall, íor cealla ír óna ír treab. Ua éir rin tugadair

broken up. After this Conchubhar son of Donnchadh, king of Ireland, died.

Niall Caille, son of Aodh Oirndighe, son of Niall Frasach, son of Fearghal, son of Maolduin, son of Maolfithrigh, son of Aodh Uairiodhnach, son of Domhnall, son of Muircheartach, son of Muireadhach, son of Eoghan, son of Niall Naoighiallach, of the race of Eireamhon, held the sovereignty of Ireland fifteen years. Meadhbh, daughter of Innrechtach, son of Muireadhach, king of Connaught, was the mother of this Niall. And he is called Niall Caille, for one day when Niall with a large host of calvary approached the river which is called Callann, and there was a great flood in the river at that time, a youth of the king's party went before them to explore the river and was drowned. The king asked the party to go to his relief and he got no one to go. The king himself went on his horse to relieve him, and as the horse's feet touched the bank of the river, the bank gave way and the river carried away the king, and he was drowned, as it was foretold him that he would die by being drowned at Callann. For this reason he is called Niall Caille.

It was in the reign of this Niall that Diarmaid, son of Tomaltach, king of Connaught, died, and Loch Bricirne was plundered against Conghalach, son of Eochaidh, and he himself was slain by the Lochlonnaigh; and Niall Caille, king of Ireland, went with a large host to Leinster to appoint a king over them, that is Bran, son of Faolan. After that Fearna Maodhog was plundered by the Lochlonnaigh and Mungairid and many churches in Urmhumha were burned by them; and similarly Cill Dara was plundered by the Lochlonnaigh. It was about this time that the crews of sixty ships came from Normandy to the Boyne, and forty ships to the river Lithfe, and that fleetful plundered Magh Lithfe, that is the county of Ath Cliath, and Magh Breagh, that is Fine Ghall, their churches, fortresses and dwellings.

2610 Lochlonnaigh caí ar uib néill ag innbeair na mbáire ó
 Síonainn go muir, áit ar éirí iomao naé áirimhísteair
 áit a bpríomhísteoirí; agus do loircead lóir cealltra
 ir Cluain mic nóir ir cealla loca héiríne uile lé Loch-
 lonnaib.

2615 Ir fán am-ro do bí feoilimíó mac Ciuimhíne 'n-a míg
 Muimhan ir 'n-a airmearrog leite Moza, agus do éirí
 o'airgan leite Cuinn ó bíorha go Teamair bíre, agus
 do fardóó i oTeamhair é, ir do marbad lóircead mac
 Maolseóin lé muinnirí feoilimíó i oTeamhair; agus go
 2620 ghuo da éir rin fuaí feoilimíó mac Ciuimhíne bár, ar
 mbeir fead mbliaóna fícead 'n-a míg Muimhan moine rin;
 agus ir í teirí do-beir an leabair lóirí air: a "Do cum-
 ranad an t-eaghuiríó mó-máit agus anghairí na Scot." Ar
 ro ir iontuighe gur éiríne eaghuiríe crialbhead feoilimíó
 2625 mac Ciuimhíne 'n-a airmirí fíin.

Tug an feoilimíó-re meadairícuair leite Cuinn ir do
 íoc mui an cior do ólígearí o'fáigil ó míg Cairil, agus
 an biaéadair do bí o'fíadab oirra-ran do éabair 'n-a
 aghair rin, agus na tuairtarail do bíóó ó míogab Cairil
 2630 do míogab leite Cuinn ir do míogab laigean ir do na
 príomhíadabí fearainn do bíóó fíadab, áiríal éiríne
 beinén naomhí mac Seirnéin príomhíó éiríne ríor é
 i leabair na gCeairí ran buain uairab torad: Ólígearí
 gac mí ó míg Cairil. Ag ro iomoirí cior ir tuairtarail
 2635 na míog-ro ó míogab Cairil ir a éiríne-ran ir a airmearí
 biaóta oirra da éionn, .i. céad cloídeam, céad corin, céad
 ead, ir céad bair do míg Ciuadán ir biaéad da míre
 ó míg Ciuadán do míg Cairil, agus a uil leir i oTíir
 Conail; fíce fíal nó fáinne, fíce fíceall ir fíce ead do

After this the Lochlonnaigh won a battle over the Ui Neill at Inbhear na mBarc, between the Sionainn and the sea, wherein many fell though only their chief leaders are mentioned; and Inis Cealltra and Cluain Mic Nois and all the churches of Loch Eirne were burned by the Lochlonnaigh.

It was about this time that Feidhlimidh, son of Criomhthann, was king of Munster and archbishop of Leath Mogha, and he went to plunder Leath Cuinn from Biorra to Teamhair Bhreagh, and he was detained at Teamhair; and Innrechtach, son of Maolduin, was slain by Feidhlimidh's party at Teamhair, and soon after that Feidhlimidh, son of Criomhthann, died, having been then twenty seven years king of Munster; and the character the Leabhar Irsi gives of him is: the excellent, wise man and anchorite of the Scots, rested in peace. From this it is to be inferred that Feidhlimidh, son of Criomhthann, was a wise and pious man in his own time.

This Feidhlimidh made the circuit of Leath Cuinn, and paid the rents that by law its kings were entitled to from the king of Cashel—while they gave the food-supply that they were bound to give in exchange for them—and the wages that the kings of Cashel were bound to pay to the kings of Leath Cuinn and to the kings of Leinster, and to the chief territorial lords that were under them, as St. Beinen, son of Seiscnen, primate of Ireland, sets it down in the Book of Rights in the poem which begins: Every king is entitled to get from the king of Cashel. Now the following are the rent and wages of these kings from the king of Cashel, and his circuit amongst them and his seasons for getting provisions from them on the occasion of it; a hundred swords, a hundred goblets, a hundred steeds and a hundred mantles for the king of Cruachain, and provision for two quarters from the king of Cruachain for the king of Cashel, and that he should escort him to Tir Chonail; twenty bracelets or rings, twenty chess-boards, twenty steeds for

- 2640 míḡ Cínéil ḡConaill aḡur biaḡaḡ míora ó míḡ Cínéil
 Cónaill aḡur a ḡul leir i ḡTíri Eoḡain; caoḡa coirn, caoḡa
 cloirḡeaim ḡo míḡ Oilíḡ aḡur biaḡaḡ míora iḡ a ḡul
 leir ḡo Tulaiḡ nÓḡ. Tríócaḡ coirn, tríócaḡ cloirḡeaim ḡo
 fḡlaic Tolca nÓḡ; biaḡaḡ ḡá cḡiaḡ ḡéaḡ uaiḡ ḡo míḡ
- 2645 Muḡan aḡur a ḡul leir i nOirḡiallaib. Ócḡ lúirḡeacḡ,
 cḡí fíciḡ ionaḡ iḡ cḡí fíciḡ eacḡ ḡo míḡ Oirḡiall iḡ a
 biaḡaḡ mí i nEamḡain, aḡur a ḡul leir i nUllḡaib aḡ
 clannaib Ruḡruige. Céaḡ coirn, céaḡ macal, céaḡ
 cloirḡeaim, céaḡ eacḡ iḡ veic longḡa ḡo míḡ Ulaḡ iḡ biaḡaḡ
- 2650 ḡá míor ó clannaib Ruḡruige ḡó-ḡan, iḡ uul ḡa coim-
 veacḡ ḡo Teamḡaiḡ. Tríócaḡ lúirḡeacḡ, tríócaḡ fail, céaḡ
 eacḡ, iḡ tríócaḡ fíceall ḡo míḡ Teamḡiac aḡur biaḡaḡ
 míora ó míḡ Teamḡiac ḡó; aḡur ceirḡeora fine na Teamḡiac
 lair ḡo hÁc Cliaḡ. Veic mná, veic longḡa, veic n-eic
- 2655 ḡo míḡ Áca Cliaḡ iḡ biaḡaḡ míora ḡó ó míḡ Áca Cliaḡ,
 aḡur a ḡul lair i Laiḡuib. Tríócaḡ bó, tríócaḡ longḡ,
 tríócaḡ eacḡ, tríócaḡ cumal nó cailín ḡo míḡ Laiḡean aḡur
 biaḡaḡ ḡá míor ḡó ó Laiḡuib, .i. mí ó uacḡai Laiḡean
 iḡ mí ó ioḡai Laiḡean. Tríócaḡ eacḡ, tríócaḡ lúirḡeacḡ,
- 2660 tríócaḡ cloirḡeaim ḡo fḡlaic ioḡai Laiḡean ó míḡ Cailil.

Meap, a léaḡcḡóiri, naḡ mire iḡ uḡḡai mḡ an ní-re
 acḡ an naoim beinén, amail iḡ follur a leabaḡ na
 ḡCeapic.*

*The enumeration of rents, etc., given in text, is abridged from the
 Book of Rights. See O'Donovan's edition, p. 32.

the king of Cineal Conaill, and provision for a month from the king of Cineal Conaill, and that he should escort him to Tir Eoghain; fifty goblets, fifty swords for the king of Oileach, and provision for a month, and that he should escort him to Tulach Og; thirty goblets, thirty swords for the prince of Tulach Og, provision for twelve days from him for the king of Munster, and that he should escort him to Oirghialla; eight coats of mail, three score tunics and three score steeds for the king of Oirghialla, and provision for him for a month in Eamhain, and that he should escort him to Ulster to the clann Rudhruighe; a hundred goblets, a hundred mantles, a hundred swords, a hundred steeds and ten ships for the king of Ulster and provision for two months from the clann Rudhruighe for him, and that he should escort him to Tara; thirty coats of mail, thirty rings, a hundred steeds and thirty chess-boards for the king of Tara, and provision for a month from the king of Tara for him and the four tribes of Tara to escort him to Ath Cliath; ten women, ten ships, ten steeds for the king of Ath Cliath and provision for a month for him from the king of Ath Cliath, and that he should escort him to Leinster; thirty cows, thirty ships, thirty steeds, thirty female slaves or maidens for the king of Leinster, and provision for two months for him from Leinster, to wit, a month from Upper Leinster and a month from Lower Leinster; thirty steeds, thirty coats of mail, thirty swords for the chief for Lower Leinster from the king of Cashel.

Understand, O reader, that I am not the author of these things, but St. Beinen, as is plain from the Book of Rights.

XVIII.

2665 Aḡur o' éir Feiðlimið mic Ciuoméainn o' fadail báir
 do ḡab Óléobair, abb Imliḡ Iobair, iḡe Cairil; aḡur ran
 mbliathain rin tug Maolrhaéclainn ní Mhíde caé ar Loé-
 lonnnaib i ḡCairán bḡe ran Mhíde mar ar éit reáct
 ḡcéad oíob; aḡur tug Tíḡearnaé bḡreab oíra i nDoirre
 2670 Óirrit óá Conna. Ir fán am-ro do marbaó Saxolb taoir-
 ead na Loélonnaé lé Ciannaéctuib ḡlinne ḡeimean, ir tugad
 ár móir ar Loélonnnaib i ḡCairin Feairiaóaiḡ aḡur veairḡár
 oile aḡ Ear Ruaid.

2675 Da éir rin do ḡabaó Áé Cliaé lé Loélonnnaib ar
 oúir. Ir fán am-ro fór iḡad Coimac mac Cuileannáin,
 fá ní Mumán reáct mbliathna ir fá hairveairpoḡ i ḡCairéal
 i n-doirreáct; aḡur do marbaó eairpoḡ Teilḡe dar b'ainn
 Ecnich; ir tugadair Loélonnnaib caé ar Connaéctuib, áit ar
 éit Maolóúin mac Muirḡeara ir iomau do Connaéctuib
 2680 mar don iur; aḡur fuair bḡian mac Faoláin ní Laoiḡre
 báir. Da éir rin táḡadair Loélonnnaib cablaé móir ar Loé
 nEadac ḡur hairḡeab tuata ir cealla tuairceirre Éireann
 leo, ir do loirceab Feairna ir Coircaé mar an ḡcéadna
 leo.

2685 Do éuaid Mál Caille ní Éireann an triá-ro ḡo
 iḡuaḡ Lionnair leir o'airḡain ir do éreacab Feair ḡCeall ir
 Dealbna Eadra; ir fuair Muircaó mac Aoúa ní Connaéct
 báir an triá-ro, ir Ioreph eairpoḡ Cluana Uair. Ir fán
 am-ro fór do iunneadair Loélonnnaib longpoir aḡ linn
 2690 Duacail ar ar hairḡeab tuata Teatba leo. Do iun-
 neadair Loélonnnaib mar an ḡcéadna longpoir oile aḡ
 Duiblinn ar ar hairḡeab Laoḡin ir Uí Néill ir a otaata
 ir a ḡealla ḡo Sliab blaóma leo. Da éir rin iompoir

XVIII.

And after the death of Feidhlimidh, son of Criomhthann, Olchobhar, abbot of Imleach Iobhair, assumed the sovereignty of Cashel; and in that year Maoilseachlainn, king of Meath, won a battle over the Lochlonnaigh at Casan Brige in Meath, where seven hundred of them fell, and Tighearnach defeated them at Doire Dhisirt dha Chonna. It was about this time that Saxolbh, leader of the Lochlonnaigh, was slain by the Ciannachta of Gleann Geimhean, and great slaughter was made of the Lochlonnaigh at Carn Fearadhach and terrible slaughter also at Eas Ruadh.

After this Ath Cliath was first taken by the Lochlonnaigh. It was also about this time that Cormac son of Cuileannan, who was king of Munster seven years, and was at the same time archbishop at Cashel, was born, and the bishop of Tealach, whose name was Exnich, was slain, and the Lochlonnaigh won a battle over the Connaughtmen, in which fell Maolduin, son of Muirgheas, and many Connaughtmen with him; and Brian, son of Faolan, king of Laoighis, died. After that the Lochlonnaigh came with a large fleet on Loch nEachach, and they plundered the districts and churches of the north of Ireland and similarly they burned Fearná and Corcach.

Niall Caille, king of Ireland, went at this time with a numerous host to plunder and spoil Fearná Ceall and Dealbhna Eathra; and Murchadh, son of Aodh, king of Connaught, died at this time, also Joseph, bishop of Cluain Uais. It was about this time also that the Lochlonnaigh built a camp on Linn Duachaill from which they plundered the districts of Teathbha. Similarly the Lochlonnaigh built another camp at Duibhlinn from which they plundered Leinster and Ui Neill and their districts and churches to Sliabh Bladhma. And after that they plundered Cluain

2695 to hairgead Cluain Eithneac ir Cluain Iorairto ir Cluain
 Mic Nóir leo; agus fuair feargur mac Foðais ní Connacét
 báir; agus do tógbað sún ir daingean Lé Tuirgér flait
 2700 Loélonnac ar Loé Rib; gur aithreigh Cluain Mic Nóir air
 ir Cluain fearca bhréanainn ir Tiri dá ghar ir loéira ir
 caéiraca iomda oile. Agus da éir rin fuair Dornmagall
 mac Dín Daéar eapros Lanne Léirre báir. Agus tug
 2700 Miall Caille ní Éireann caé do Loélonnac ar Maig Íoča,
 mar ar éir iomao díob leir. Agus ir gmo 'n-a daéar rin
 gur bádað Miall Caille ní Éireann i gCaillean, aithir
 aubriamair.

2705 Do gab an t-aithir Tuirgerir ón Noimadegia go n-a
 fúirinn o'fionnLoélonnac báiracar Éireann air bliadna
 déag, car éir mar do bí ré ag buairneac Éireann reacé
 mbliadna déag; agus do bí ré ag imir foirneir ir
 foiréir ar Éirinn iur an ré rin, iar oitgeac do loingear
 móir ón Noimadegia do congnair óó; gur gabadar euan i
 2710 ocharceair Éireann; gur hairgead an éiríoch rin leo,
 agus gur gabad a mbairge; agus do éiradar báir go
 bfuirinn ionnta ré foair do déanair ar an Loé neacac
 ir ar Loé Rib, aithir aubriamair, do réir mar do éiririr
 Colum Cille ran iann iomann.

2715 Do éiririr fór beiricán na fáirtine go mbair ní
 aithirreac do Loélonnac ar Éirinn, agus mar an gceadna
 go mbair abb ar gac cill i néirinn do Loélonnac. Ag
 ro mar doéir ran iann-ro:

2720 Tiocharo Seinnce-car mair meann,
 meapcar ar fearair Éireann,
 buó uacair abb ar gac cill,
 buó uacair ní for Éirinn.

2725 Mar do conncadar uairle Éireann Tuirgér ag coim-
 meapcar na críche ir ag gabair uilair ór a cionn, agus é
 ag imir moiraine ir doirre uirre, do gab meirneac
 meannan críochac ir calmacé mionne na huairle céadna,
 gur éiradar buad ir doéar móir oirra féin ag caéirac

Eidhneach and Cluain Ioraird and Cluain Mic Nois; and Fearghus, son of Fothach, king of Connaught, died; and Turgesius, chief of the Lochlonnaigh, built a dun and a fortress on Loch Ribh; and they plundered Cluain Mic Nois again, and Cluain Fearta of Breanainn and Tir da Ghlas and Lothra and many other stone fortresses. And after that Gormghall, son of Din Dathaidh, bishop of Lann Leire, died. And Niall Caille, king of Ireland, gave the Lochlonnaigh battle on Magh Iotha wherein many of them fell by him. And it was soon after this that Niall Caille, king of Ireland, was drowned at Callan, as we have said.

The tyrant Turgesius of Norway with his army of Fionnlochlonnaigh held the supremacy of Ireland thirteen years, after he had been harassing the country for seventeen years; and during that time he was oppressing and coercing Ireland, a large fleet having come from Norway to help him; and they put into harbour in the north of Ireland; and they plundered that country and got hostages thence, and they sent boats manned to spoil Loch nEachach and Loch Ribh, as we have said, in accordance with what Columcille prophesied in the stanza already given.

Bearchan of the Prophecy also foretold that a tyrant of the Lochlonnaigh would be king of Ireland, and similarly that every church in Ireland would have an abbot of the Lochlonnaigh. Thus does he speak in the following stanza :

The Gentiles will come over the stuttering sea,
They will commix with the men of Ireland ;
An abbot of their race will rule each church ;
Of them will be a king of Ireland.

When the nobles of Ireland saw that Turgesius was upsetting the country, and that he had it in his power, and that he was enslaving and tyrannising over it, these nobles assumed a magnanimous courage and a valorous steadfast spirit, and they underwent great hardship and

mair na hanflaetaib rin. As ro ríor cuir do na maómai
 tugadair Gaedil orria, mar atá an bpiread tugadair Cinéal
 2730 Conaill orria as Ear Ruaid, áit ar marbad iomao díob,
 ir an bpiread tugadair Dál gCair as Arto breacáin díob,
 ir mar do marbad Saxolb iarla Loélonnac go n-a buirín
 lé hUib gColgan, ir mar tug Olcobair mac Cionaocta mí
 Mumán, ir Loricán mac Ceallaidh mí Laidhean Cat Scéite
 2735 Neactain orria, áit ar marbad iarla Tumairi tánairce míog
 Loélonn leo, ir dá céad véas do mairtib Loélonnac mar
 don mair. Do bair fór an tOlcobair céadna ir Eoganaet
 Cairil cat orria láinn mí Cairéal, áit ar tuit cúig céad
 díob as Dún Maile Tuile. Do tuit trí céad ir trí
 2740 fíor lé hUib bPíogainte díob, ir dá céad lé Ciannaet-
 aib, ir dá fíor véas as Oruim dá Con lé Tigearnac mí
 Loá Sabair. Do bair iomorro mar an gcéadna Maol-
 reáclainn mac Maolruanair mí Míoe Cat Glairlinne
 orria, áit ar marbad reácl gcéad véas do Loélonnair
 2745 ann.

Séir b'iomda iomorro cat ir coimhleaca tugad air
 na Gaedil ir Turgéir go n-a Loélonnair, tré lionmair
 na gcablaé ir tré iomao fluas tigead do congnaí leir
 ón Noiraegia ir ó éiríobair oile tuairceir na hEorpa, do
 2750 éadair aige ar Gaedair, gur éirí fá bPíoe ir fá móg-
 raine do féin ir da allmairicair id.

As ro ríor go cumair do mógraine Gaedair fá Loé-
 lonnair, ir an cior ir an éain do bíor orria, mar atá mí
 ar gac triúda céad i nEirinn do Loélonnair, ir tairreac
 2755 ar gac tuair ir abb ar gac cill, mair ar gac baile,
 ruairreac nó buanna ar gac coig, ir gan uirreac eoin éirce
 da maoin féin ar cumair fíor an tige, asur muna mbeir

distress in their conflict with these tyrants. Here follow some of the defeats which the Gaels inflicted on them, namely, their defeat by the Cineal Conaill at Eas Ruadh where many of them were slain; and their defeat by the Dal gCais at Ard Breacain; and when Saxolbh, an earl of the Lochlonnaigh with his party was slain by the Ui Colgan; and when Olchobhar, son of Cionaoth, king of Munster, and Lorcan, son of Ceallach, king of Leinster, won the Battle of Sciath Neachtain over them, wherein they slew Earl Tomar, tanist to the king of Lochlonn, together with twelve hundred of the nobles of the Lochlonnaigh. Moreover, the same Olchobhar and the Eoghanacht of Cashel overthrew them near Cashel, where five hundred of them fell at Dun Mhaoile Tuile. Three hundred and sixty of them fell by the Ui Fidhghinnte, and two hundred by the Ciannachta, and twelve hundred at Drom da Chon by Tighearnach, king of Loch Gabhair; and also Maoilseachlainn, son of Maolruanuidh, king of Meath, overthrew them in the Battle of Glaslinn in which seventeen hundred Lochlonnaigh were slain.

Though there were many battles and skirmishes fought between the Gaels and Turgesius with his Lochlonnaigh, still by reason of the numerous fleets and the many hosts that came to his aid from Norway and from other countries in the north of Europe, he conquered the Gaels and reduced them to subjection and to slavery to himself and to his foreigners.

Here is a short account of the slavery of the Gaels under the Lochlonnaigh, and of the rent and tribute imposed on them, to wit, a Lochlonnach king over every cantred in Ireland, and a chief over every district and an abbot over every church, a steward over every townland, and a mercenary or hired soldier over every house, while the householder had not the disposal of as much as a hen of his own property; and were there but one

aét an donghamhac iriú ní bfuigeaó an naoiúin donoiúce
 ná an galmaó a bainne, aét a coiméao don buanna; ašur
 2760 mun buó ráruigte é do-beiraoó fear an tige mur ran
 oiraoctar i ngeall mé n-a buannaét. Do bioó uinge o'óir
 gaóa bliaoóna aš loólonnaib ari gaó fear i néiunn nó
 an ttrióin ón éaann. Ní bioó iomoiúio bmaó ná éaoaó ari
 éigeapna ná ari banflait, aét éaoaige ir bmaí aétáíte
 2765 na loólonnaó; gan neapit léigeann do éaoaio ioná
 eagaile do'aoiúe aét loólonnaig 'n-a oteauplaib ir na
 noúntaib, gan ruiúte gan cléiuig gan leabair náio mionna
 i meigléir ná i maiuirtir do n-eašla, gan file gan feall-
 ram gan oirúioeao aš leannmaíon oúigú na oúéaoa, gan
 2770 ingean míoš ná tigeapna ná taoiriú mé cup ríoa ná
 šriúr, gan mac míoš ná taoiriú aš fošluim lúit ná láim-
 aig, gan fleao ná féarta do caiteam ioir éaiuib aét an
 fuigeall do bioó o'ér Oanaí do rárugaó féin oi.

Do bí do éiuime na oaoiúre-re loólonnaó ari gaéoeal-
 2775 aib šur gaó tuiriú mór rir éiraoann uile; ir ari t-iariúiaí
 do gcléir do máir ir do bioó aš a noírluigaó féin i
 goiúleib ir i n-ionaoaib oiaúiaie go oearóil aš tabairt
 a mbeaoó ari go cmaibéaoó, do šiúeoaoaí Oia go oúé-
 maótaó fá iao féin o'foiúitín ó anflaitaoar Tuiriúir. Do
 2780 tuiúreaoó fóir leo ari, ašur tuaoaí fá oearia ari gaó
 tuaéa ríreanta do bí uimál oóib an ní céaoa do oéanaí.
 ašur do éirt Oia mé n-a nguioe maílle mé Tuiriúir do
 éabairt ari éumair na nšaoéaal, amáil éuiriúeam ríor do
 látaíri anuio.

2785 Ari mbeit iomoiúio do Tuiriúir ran anflaitaoar
 foiréigneoó-ro, ašur gaéoil tme umlaó aímoeonaig aš
 gaíllao oó, do minne longóioit coimuiúte do féin láim mé
 oúinlioir máoilfeaoálinn mic máoilmuauio míoš mío;

stripper in the house neither the babe one night old nor the sick person would get her milk, but it was kept for the soldier, and if he were not satisfied he took the householder with him to the assembly in pledge for his maintenance. The Lochlonnaigh exacted an ounce of gold each year from every man in Ireland or else the nose from his head. And neither lord nor lady wore a mantle or dress but the cast-off clothes and mantles of the Lochlonnaigh; they were not permitted to give instruction or frequent church—but the Lochlonnaigh were in their churches and in their duns—with no professors or clergy, without books or jewels in the abbey-churches and monasteries through fear of them; without a *filé*, without a philosopher, without a musician according to the laws of the country; without the daughter of a king or lord or chief wearing silk or embroidery; without the son of a king or a chief learning feats of agility or casting; with no feast or banquet held among friends, but what remained after the foreigners had been sated therefrom.

The severity of the servitude to which the Lochlonnaigh had brought the Gaels was the cause of great trouble to all the men of Ireland; and the remnant of their clergy that survived, and that were wont to hide themselves in woods and in secret places leading pious lives in wretchedness, earnestly prayed God to release them from the tyranny of Turgesius. They fasted also against him, and directed each of the faithful laity who were subject to them to do the same. And God heard their prayer, and put Turgesius in the power of the Gaels as we shall here immediately relate.

While Turgesius thus held oppressive sway, and while the Gaels were submissive to him in unwilling obedience, he built a fortified residence for himself near the *duinlios* of *Maoilseachlainn*, son of *Maolruanaidh*, king of *Meath*;

2790 aḡur lá n-don da tḡáinig ḡo teac̃ Mḡoil-feac̃lainn, ac̃c̃í
 inḡean álainn don-tuḡa do bí aḡ Mḡoil-feac̃lainn, aḡur ar
 mbeic̃ dorra ainmianac̃ do féin, iarraid̃ an inḡean ar a
 haḡair mé luirḡe rḡa ar leannán-tac̃t. “A t̃iḡearna,” ar
 Mḡoil-feac̃lainn, “ir veairb̃ liom nac̃ aḡr̃a ar m̃-inḡin
 mar̃ m̃naoi p̃órtac̃ ac̃t ḡo maḡ lóir leat fealaioḡac̃t õ-faḡáil
 2800 oi. ḡiḡeac̃ iarraid̃m oir̃ ḡan m̃-inḡean õ-iarraid̃ õr ar̃o
 ionnuy nac̃ cuir̃fir̃e nuac̃ar amuḡa uir̃re; aḡur ó ḡair̃a do
 longp̃ort-r̃a i nḡar don lior-ro 'n-a b̃ruilim-re, cuir̃feac̃o
 m̃-inḡean õr íreal io t̃áil mar̃ don r̃ur na cúig m̃náiḡ óḡa
 véaḡ ir áilne aḡur ir feaircam̃la ran M̃iḡe uile; aḡur ir
 2800 veairb̃ liom an tan ac̃c̃ífir̃ an bant̃iac̃t r̃oin, nac̃ bíaiḡ feac̃o
 ná r̃uim im inḡin féin aḡac̃, ar a n-áille feac̃o m̃-inḡean
 féin.” Do ba toil lé Tuirḡeir rin, aḡur do cumac̃o oir̃ce
 c̃innt̃e leo 'n-a ḡcuir̃fir̃e an inḡean ḡo n-a bant̃iac̃t i noáiḡ
 Tuirḡeir da longp̃ort. Tar̃la r̃án am r̃oin cruinnuḡac̃o
 2805 ir coim̃cionól ar a maḡad̃ar do ḡair̃eac̃aib̃ loclonnac̃ i
 nēir̃inn ḡo h̃ac̃ Cliaḡ i ḡcoim̃ne Tuirḡeir mé c̃inneac̃o
 com̃air̃le t̃óib̃ um c̃eann na c̃r̃ice do c̃or̃nam̃ ir do c̃aom̃na;
 aḡur iar mbeic̃ ann rin t̃óib̃, noḡair̃ Tuirḡeir do c̃uir̃o do
 na t̃air̃eac̃aib̃ rin an t̃áil do bí ioir̃i é féin ir Mḡoil-feac̃-
 2810 lainn, ir ḡeallair̃ m̃nā don oir̃uig̃ t̃óib̃-r̃an do maḡac̃o leir̃,
 aḡur t̃r̃iall̃air̃ leir̃ na cúig̃ r̃ir̃ véaḡ ba m̃o meir̃neac̃ ir
 mac̃air̃ do na t̃air̃eac̃aib̃ rin, aḡur ní veair̃mad̃ar r̃or̃ ná
 com̃nuir̃e ḡo moḡt̃ain longp̃uir̃c̃ Tuirḡeir t̃óib̃ mar̃ don mé
 n-a oir̃ḡearna.

2815 T̃ála Mḡoil-feac̃lainn do c̃uir̃i t̃ionól õr íreal ar̃i c̃uig̃
 feair̃aib̃ véaḡ do na h̃óḡaib̃ ḡan féar̃óḡa ir uir̃ram̃anta do
 bí ran M̃iḡe, aḡur tug̃ r̃á veair̃a ear̃maḡa ban do c̃uir̃i oir̃ra
 ir cloir̃eac̃m̃ ḡear̃ir̃ r̃á c̃oim̃ ḡac̃ doim̃ t̃óib̃, aḡur a ḡc̃uir̃i mar̃
 rin i moḡt̃ bant̃iac̃ta aḡ coim̃veac̃t a inḡine. aḡur an
 2820 tan t̃áinig an oir̃ce do ḡeallac̃o ir̃e do c̃uir̃i i noáiḡ Tuirḡeir,

and on a certain day when he came to the house of Maoilseachlainn he cast eyes on Maoilseachlainn's daughter, a beautiful marriageable maiden ; and aged and self-indulgent as he was, he requested her father to give the maiden to him as his mistress. "My lord," replied Maoilseachlainn, "I am certain that thou wouldst not be content with my daughter as thy wedded wife, but wouldst deem it sufficient to have her for a time. I therefore beseech thee not to ask for her publicly lest she may be baulked of a husband ; and as thy fortress happens to be near this lios in which I reside, I will send my daughter privately to meet thee, together with the fifteen most beautiful and loveable maidens in all Meath ; and I am certain that when thou shalt see these ladies thou wilt pay neither heed nor attention to my own daughter, so far do they excel her in beauty." Turgesius approved of this, and they fixed a certain night on which the maiden with her attendant ladies was to be sent to meet Turgesius to his fortress. About this time there was a gathering and assembly of all the Lochlonnach chiefs in Ireland to meet Turgesius at Ath Cliath, with the view to take counsel as to maintaining and preserving their sway in the country ; and while they were there Turgesius made known to some of the chiefs the agreement he had come to with Maoilseachlainn, and promised women to those of them who would go with him ; and fifteen of the most daring and lustful of these chiefs went with him, and they did not rest or tarry till they reached the fortress of Turgesius together with their lord.

As to Maoilseachlainn he sent privately for fifteen of the most daring beardless youths that were in Meath, and directed that they be dressed in women's clothes, and wear a short sword each at the waist, and that they be thus sent disguised as women to accompany his daughter. And when the night came on which she was to be sent to meet Turgesius according to promise,

truaillair an ingean go n-a bantriac̃t go noeac̃aiõ i ngar
 don longpóirt; agus cuirur rēala ór íreal go Tuirgéis̃r da
 noctaõ dó í féin go n-a bantriac̃t do beir̃ i ngar don toig̃
 pé uil da fíor; agus ar n-a élor rin do, tug fá veaia ar
 2835 na ceannaiḃ fead̃na do bí 'n-a foc̃airi uil da reom̃iaḃaiḃ,
 agus dúbair̃e go gcuirfead̃ mná éuca aḃaiḃ nio gēall.
 leir rin do-níó doin beair̃e aḃaiḃ da n-a-aimaiḃ ar an mboiro
 do bí ar an halla, ir téio riao da reom̃iaḃaiḃ, gac̃ don
 oíob ar leabaiḃ ar leir̃, ag reir̃eam̃ nūr an mbantriac̃t roin
 2830 do roinn oiria.

Tarla fán am roin Maoilreac̃lainn, go rluaḡbuiḃoin
 'n-a foc̃airi, i b̃foc̃airi a ingine, agus a dubair̃e pé oir̃iong
 do na hógaiḃ rin do bí i meac̃taiḃ ban 'n-a foc̃airi, an tan
 do cuirfead̃ Tuirgéis̃r lám̃ ran ingin da far̃tḃó aige, b̃reir̃
 2835 go hearf̃aontac̃ air̃ ir b̃riáige do déanaim̃ de; agus oir̃iong oile
 do uil i reilḃ air̃m an tige agus lingead̃ ar na ceannaiḃ
 fead̃na do bí ir̃tig; agus go mbiaḃ féin ir an tr̃luaḡ-
 buir̃dean do bí 'n-a foc̃airi lám̃ nūr an oir̃ig, ir go lingfead̃
 an teag̃ ir̃teac̃ nūr an gēaog̃áir̃ do cōngnam̃ oóib̃ pé
 2840 mar̃baḃ na locl̃onnac̃. Téio an ingean go n-a bantriac̃t
 leir rin tr̃ié éúloir̃ar do bí ar an oteac̃ go r̃áim̃is reom̃ia
 Tuirgéis̃r; agus ar roct̃ain 'n-a láḃairi oóib̃, tug r̃úil tair̃ur
 ar an mnaoi uar̃ail ir ar a bantriac̃t, ir níoir̃ éair̃in leir
 oíob ac̃t í féin, agus leir rin cuirur lám̃ innte da far̃tḃó
 2845 aige. Ar n-a f̃air̃rin rin do na hógaiḃ do bí 'n-a foc̃airi,
 beir̃io oir̃iong oíob go hearf̃aontac̃ ar Tuirgéis̃r ir do-níó
 b̃riáige de. Do-beir̃io an oir̃iong oile amur ar na har̃maiḃ
 gur̃ gāb̃ad̃ar a n-uir̃lam̃ar oóib̃ féin, ir̃tig Maoilreac̃lainn
 leir rin go rluaḡbuiḃoin ran teag̃ ir lingio ar an líon
 2850 locl̃onnac̃ do bí ran longpóirt, gur̃ mar̃baḃ uile iao ioir̃
 tair̃ieac̃ ir oar̃car̃rluaḡ ac̃t Tuirgéis̃r aḃaiḃ; agus iar̃
 lom̃air̃e a longp̃uir̃e oóib̃ beir̃io Tuirgéis̃r i lám̃ go

the maiden set out, attended by her ladies, and went close up to the fortress, and sent a private message to Turgesius to inform him that herself and her ladies were near the house for the purpose of paying him a visit ; and when he heard this, he directed the chiefs who were with him to go to their rooms, saying that he would send them women as he had promised. Thereupon they piled their arms into one heap on the table which was in the hall, and went to their rooms, each of them occupying a separate bed, waiting for these ladies to be distributed among them.

Now at this time Maoilseachlainn with a body of soldiers was with his daughter, and he directed a number of those youths who were with her disguised as women, the moment Turgesius should lay hands on his daughter for the purpose of detaining her with him, to seize him by force and take him captive, and another party to take possession of the arms that were in the house, and to spring upon the chiefs who were within ; and he said that he himself with his body of soldiers would be near the house, and that he would rush into the house at the first cry to help them to slay the Lochlonnaigh. Thereupon the maiden with her ladies went in by a back door of the house and reached the room of Turgesius ; and when they had come into his presence, he glanced at the maiden and her ladies and none of them pleased him but herself, and then he laid hands on her to detain her with him. When the youths who were with her saw this, a party of them seized Turgesius by force and made him captive ; the remaining party seized the arms and held them in their possession, and then Maoilseachlainn with his party of soldiers came in, and they sprang on the party of Lochlonnaigh that were in the fortress, and slew them all, both chiefs and underlings except Turgesius alone ; and when they had stripped the fortress bare they led Turgesius

oúmlíor Maoilreáclainn mar a maíbe réalao i ngeíbeann
aca.

- 2855 Ar n-a élor íomorpíon von méio loélonnac vo bí i
nÉiríunn sup maíbad na taoiriú vo bí orra féin, ír sup
gabao Tuirgér an t-anélaic lé Maoilreáclainn ní Míoe,
vo gab meatac ír mímeirneac íao, ionnup gac fuirneann
oíob vo bíob i gcuíorlac na tíre írtiú i gcéin ó bailtib
2860 cuain, go mbíoir ag triall tré ealót oíche o'íor a long mé
héiríunn o'fágbaíl; agus an luic vo bíob i mbailtib cuain
oíob vo mteoir 'n-a longab va noívean féin ar íompuagao
na nGaédeal vo bíob ag tómaíveac orra, ionnup sup
oíbeao loélonnais uile a héiríunn an tan roin, ac íaríam
2865 beag vo an fá rmac na nGaédeal oíob. Agus i noíao a
puagta vo báao Tuirgér lé Maoilreáclainn i loé aininn
agus táinú von gníom roin sup togaaoar uairle Éirneann
o'aoaonta Maoilreáclainn 'n-a airtíú ar Éiríunn uile,
tré mar vo fóirao an éríoc leir a hanbíor loélonnac.

- 2870 An tan fá haoir von Tigearna 877 aoir buccanap
go o'táinú Treagóir ní Alban go rluag líonmair leir
o'aríam Éiríunn ír sup maíbad brian ír Concubair va
oíonuoíoeoir níoz Éirneann leir, ar mbeic vo níú Éirneann
'n-a leab. Síveao ní héoir ro vo beic fíunneac, vo bíú
2875 nac léagtar fan reanup go maíbe aoirí ar Éiríunn mair ó
airíur Sláinge go Gabaltar Gall ac ní táinú lé toga an
pobail agus lé haríacatar a gníom ír lé neap a láime i
gceannup Éirneann. Agus fóir fá hé Tuirgér an t-anélaic
fá ní Éirneann an trác roin.

to the duinlios of Maoilseachlainn where they kept him for a time in captivity.

Now when all the Lochlonnaigh who were in Ireland heard that their chiefs were slain, and that Turgesius the tyrant had been captured by Maoilseachlainn, king of Meath, they grew dispirited and discouraged, so that every party of them who were in the interior of the country far from seaports used to escape secretly by night and make for their ships for the purpose of leaving Ireland; and those parties of them that were in the seaports used to fly to their ships to protect themselves from the onslaught of the Gaels who were in pursuit of them; so that the Lochlonnaigh were all banished from Ireland on that occasion except a small remnant of them who remained under the rule of the Gaels. And after they were banished Maoilseachlainn drowned Turgesius in Loch Ainninn, and this deed led to the nobles of Ireland choosing with one accord Maoilseachlainn as high king of all Ireland, since the country had been freed by him from the slavery of the Lochlonnaigh.

Buchanan says that Greaghoir, king of Alba, with a numerous host came to plunder Ireland in the year of the Lord 877, and that he slew Brian and Conchubhar, two guardians of the king of Ireland, as the king of Ireland was a child. But this cannot be true; since we do not read in the seanchus that there was ever any king of Ireland, from the time of Slainghe to the Norman Invasion, but a king who obtained the sovereignty of Ireland by the choice of the people, by the excellence of his exploits, and by the strength of his hand. And moreover, it was Turgesius the tyrant who was king of Ireland at that time.

XIX.

2880 Do gáb Máoilfeaclainn mac Maoilruanuió mic Donn-
 áda mic Doimnaill mic Muiréada mic Diarmada mic
 Airmeadais Ċaoic mic Conaill Ģuitbinn mic Suibne Meinn
 mic Colmáin Míoir mic Diarmada mic Feairgura Ceirribheoil
 vo ríol Éiréamóin ríogáct Éiréann ré bliada na véas. Arós
 2885 ingean Ádaíl mic Fiaćiać ní b'feair ĢCúl máćair an
 Máoilfeaclainn-re.

Ar mbeit vo loćlonnaib ar a noibire lé Máoilfeac-
 lann, amáil aoubriamair, ir le huairlib Éiréann, vo
 cinnead comairle ran Noruaegia lé Fionnloćlonnaib
 2890 cionnur nó crieao an moó 'n-a b'féarfaaoir cor vo ćur i
 nÉirunn, i noóig ré huiramař Éiréann va moćtain arir.
 Ir é ní ar a oćangaoar triuri taoiréad vo ba veairbriáire
 va ćeile o'folail uairle na Noruaegia o'llmugaó ré a
 Ģcur i nÉirunn mar don ré caćlać leo ar reilb ceannaio-
 2895 eadća ir iomao vo Ģrėitib Ģeanaíla ir vo řeoioib uairle
 ré a mbionnaó ir ré a reic ré feairail Éiréann, vo řuíl ré
 ćairvear ir ré řioććain feair nÉiréann vo Ģreamućaó;
 aĢur leir rin Ģo b'féarfaaoir Ģo cealćać clire vo ćur
 ran ćríc va haćbuaióreao arir. aĢ ro mar aoeiri Polic-
 2900 monicon ar an ní-re: a "i noiaio b'air ĢuirĢeir ćangaoar
 a hoirear na Noruaegia ar leirĢ řioććana ir ar řeacć
 ceannaioeacća triuri veairbriacćar, Amłaoib, Sićric ir
 íomair, von oiléan-ro Ģo na b'uirunn leo aĢur o'aoita na
 nÉiréannać, aĢ a iriibe oúil i noioíaoinear, vo oiruiĢe-
 2905 aoar nó vo ćóĢbaoar tri bairle ćuain ré n-a n-aićuĢaó
 oóib řein, mar aća i řoir ĢairĢe, Ac Cliać ir Ģuimneacć.
 aĢur va éir rin ar b'ar vo na oirongail ćainig leo vo
 Ģingoir Ģo minic ar aićićeoiruib na crieć."

a. Post obitum Turgesii de Noruaegiae partibus, quasi sub pacis intuitu et mercaturae exercendae praetextu, tres fratres Amelanus, Cyracus et Iuarus cum sua sequela in hanc insulam appulerunt, et de consensu Iberorum otio deditorum, maritima loca occupantes, tres

XIX.

Maoilseachlainn, son of Maolruanuidh, son of Donnchadh, son of Domhnall, son of Murchadh, son of Diarmaid, son of Airmeadhach Caoch, son of Conall Guithbhinn, son of Suibhne Meann, son of Colman Mor, son of Diarmaid, son of Fearghus Ceirrbheoil, of the race of Eireamhon, held the sovereignty of Ireland sixteen years. Arog, daughter of Cathal, son of Fiachraidh, king of Feara Cul, was the mother of this Maoilseachlainn.

When the Lochlonnaigh had been banished by Maoilseachlainn, as we have said, and by the nobles of Ireland, the Fionnlochlonnaigh took counsel together in Norway as to how or by what means they might obtain a footing in Ireland in the hope of attaining to the mastery of Ireland once more. The plan they adopted was to get ready three leaders, who were brothers and of the noble blood of Norway, with a view to sending them with a fleet to Ireland on pretence of trading, and with many desirable commodities and many valuable jewels to bestow on and sell to the men of Ireland, in order to secure peace and alliance with them; so that they might thus deceitfully get a hold on the country and harass it once more. The Polycronicon refers to this affair thus: "After the death of Turgesius there came from the regions of Norway seeking for peace and on the pretext of trading three brothers, Amhlaoibh, Sitric and Iomhar to this island with their followers, and by the consent of the Irish who were fond of ease they set in order or built three seaports for their own residence, namely, Port Lairge, Ath Cliath and Luimneach. And after that, as the companies who came with them increased, they often made sudden attacks on the natives."

civitates, viz., Waterfordiam, Dubliniam et Limericum construxerunt; qui tamen numero succrescentes contra indigenas frequenter insultabant.

Ar na bmaítraiḃ-re ir iontuigṣṣe gurab lé ceilṣ an
 2910 tmairi tairiḃeac-ro fuaiaḃar fionnloélonnaiṣ ón noiaḃeḡia
 áiaḃ ar beit aṣ aiteḃilleaḃ éiréann. Aṣur ir tḡe óa
 aḃḃar vo éuaḃar i neaḡt an aṣuairi i nḡirinn. An céaḃ-
 aḃḃar oíob tḡe n-a líonḃaie éigeaḃ congnaḃ rḡuaṣ ir
 loingir ón noiaḃeḡia éua ó aimir ṡo haimir; aṣur an
 2915 aia haḃḃar tḡér an eaironta ir tḡér an riorḃa ríor vo
 bíoḃ ioir na ṡaeḃealairḃ féin fán am roin gur tḡaḃaḃ a
 éile ṡo mói leo. Aṣur fór fá ṡnát leo congḃáil buann-
 aḃṣa vo éaḃair vo loélonnaiḃ leaḃ ar leaḃ, ṡo oṣáinṣ
 óe rin gur ṡaḃaḃar aiaiaḃṣar an aṣuairi i nḡirinn, ir ṡo
 2920 iaḃaḃar ṡaeḃil fá aḃḃoir vo aca ón am-ro ṡo báir ḃiaidn,
 aiaid foillreoaḃ a hannálaib éiréann ran tḡáḃṣ-ro
 ioiaidn ríor.

Ar mbeit iomaḡio o'fionnloélonnaiḃ aṣ buaioḃeacḃ
 éiréann ar an oirouṡaḃ roin táinṣ loingear mói Dub-
 2925 loélonnaḃ ón Oania .i. Denmarke, ṡo háṣ Cliaṣ, aṣur
 aigṣṣeair imeall na cḡice ir maibḃair iomaḃ vo óaoinib
 leo; aṣur leir rin cḡuinṡiṡo fionnloélonnaiṣ 'n-a n-aṡaioḃ,
 gur fearaḃ caṣ eaoḡia leaḃ ar leaḃ aṣ linn Ouaḃuill,
 maḡ ar buiaḃ o'fionnloélonnaiḃ ir maḡ ar maibḃaḃ mile
 2930 oíob; gur ṡaḃaḃar Dubloélonnaiṣ neaḡt mói i nḡirinn va
 bíṣin rin. Aṣur ṡo ṡroo va éir rin táinṣ aḃlaoirḃ mac
 ríoaṡ loélonn i nḡirinn vo ṡaḃáil baiaṡṣair Oaiaḃeari nó
 Dubloélonnaḃ, aṣur vo éuir móiaḃ o'fearaib éiréann fá
 éioṣáin vo.

2935 Ir fán am-ro fuaiaḃ Oléobaḡi mac Cionaḃaḃa rí Muiaḃn
 báir, ir Flaitia eairroṡ bioiair ir Coimac eairroṡ laṣṣaṣ
 bioiair ir Niall mac ṡiollaḃin, ar mbeit tḡioḃaḃ bliaḃan
 'n-a beaṣaioḃ von ríor-ro ṡan biaḃ ṡan oig. Ir fán am-ro
 vo bí ríoaṡáil nó cóiaḃionól fear nḡiréann aṣ Ráit aḃa

From these words it is to be inferred that it was by the deceit of these three leaders the Fionnlochlonnaigh from Norway found an opportunity once more of depredating Ireland. And they grew in strength once again in Ireland for two reasons. The first of these reasons was the abundance of help they got from Norway in soldiers and ships time after time; and the second reason was the disagreement and the constant dissension that existed among the Gaels themselves at that time, and in which they mutually spent much of their force. And, moreover, they were accustomed to give free quarters man for man to the Lochlonnaigh, whence came to pass that these obtained sway once more in Ireland, and that they held the Gaels once again in servitude from this time till the death of Brian, as we shall show from the annals of Ireland in the following narrative.

While the Fionnlochlonnaigh were harassing Ireland in this manner a large fleetful of Dubhlochlonnaigh came from Dania or Denmark to Ath Cliath, and they plundered the coast of the country and slew many people; and thereupon the Fionnlochlonnaigh assembled to meet them, and a battle was fought between them at Linn Duachuill where the Fionnlochlonnaigh were defeated and a thousand of them were slain; and the Dubhlochlonnaigh in consequence obtained great sway in Ireland. And soon after this Amhlaoibh, son of the king of Lochloinn, came to Ireland to become chief ruler of the Danes or Dubhlochlonnaigh, and he imposed a rent-tax on a great number of the men of Ireland.

It was about this time that Olchobhar, son of Cionaoth, king of Munster, died, also Flaithnia, bishop of Biorar, and Cormac, bishop of Latrach Briuin, and Niall, son of Giollan, this latter having lived thirty years without food or drink. It was about this time that a great assembly or convention of the men of Ireland was held at

2940 mic b'ur um Maoilreaclainn ní Teampaid ír um Etzna
 comorba pádraig as déanaí ríoda iomí fearaib éiréann,
 asur ír ann rin tug Cearball ní Orruige óigíeir do
 comorba pádraig.

Ír ann fóir do junne Maoilguala mac Donnáile ní
 2945 Muhan ír Cearball ní Orruige ceangal ríoda mé leir
 Cuinn. Da éir rin do marbadaí luét na Noimannie Maoil-
 guala ní Muhan lé cloaib. Ír fán am-ro tug Maoil-
 reaclainn ní Éiréann Cat Orma Dámuige, áit i utug ár
 móir ár loclonnaib áta Cliaé; ír fuair Doimall mac
 2950 Ailpín ní na b'ict bár. So g'roo da éir rin fuair Maoil-
 reaclainn ní Éiréann bár.

Do gab doó Finnleat mac Néill Caille mic doó
 Oirnoige mic Néill Fíaraig mic Fearáile mic Maoileóuin
 mic Maoilfíetrig mic doó Uaimiothnaig do ríol Éiréannóin
 2955 ríogaét Éiréann ré bliatha déag. Gormflaet ingean
 Donnáda mic Doimall mádaí doó Finnleat ír Maoil-
 muire, ingean Cionaotha mic Ailpín ní Alban, a bean,
 mádaí Néill Glúnoib.

Ír i b'laitear doó Finnleat do junnead na gníoma-ro
 2960 ríor .i. Concubair mac Donnáda leirí Míde do marbad
 lé hAmlaib mac ríog loclonn i gCluain Iorair. Da éir
 rin do éuaí an tAmlaib-re go r'uaig líonmair do locl-
 onnaib leir i b'foiréirén i nAlban, gur éreac ír gur aig
 na Pictí asur go utug a ngéill uata. Ír fán am-ro tug
 2965 doó Finnleat ní Éiréann cat móir ár loclonnaib loca
 fearaí go utug dá fícto ceann tairig san colainn oíob
 leir, íar marbad dá míle déag oíob; asur go éreac ír ro
 aig an longpóir iomí émaí ír ionnmur. Ír g'roo 'n-a
 oíadó rin go b'fuair Conall earrog Cille Scire bár; ír gur

Rath Aodha mic Bric under Maoilseachlainn, king of Teamhair, and Etgna, comhorba of Patrick, to make peace between the men of Ireland, and it was there Cearbhall, king of Osruighe, made submission to the comhorba of Patrick.

It was there also that Maolguala, son of Donnghal, king of Munster, and Cearbhall, king of Osruighe, made peace with Leath Cuinn. After this the people of Normandy stoned to death Maolguala, king of Munster. It was about this time that Maoilseachlainn, king of Ireland, fought the Battle of Drom Damhuighe, wherein he wreaked great slaughter on the Lochlonnaigh of Ath Cliath; and Domhnall, son of Ailpin, king of the Picti, died. Soon after this Maoilseachlainn, king of Ireland, died.

Aodh Finnliath, son of Niall Caille, son of Aodh Oirndighe, son of Niall Frasach, son of Fearghal, son of Maolduin, son of Maoilfithrigh, son of Aodh Uairiodhnach of the race of Eireamhon, held the sovereignty of Ireland sixteen years. Gormflaith, daughter of Donnchadh, son of Domhnall, was mother of Aodh Finnliath, and Maolmuire, daughter of Cionaoth, son of Ailpin, king of Alba, his wife, mother of Niall Glundubh.

It was in the reign of Aodh Finnliath that the following events took place, to wit, Conchubhar, son of Donnchadh, half-king of Meath, was slain by Amhlaoibh, son of the king of Lochloinn at Cluain Ioraird. After that this Amhlaoibh went with a numerous host of Lochlonnaigh to Foirthren in Alba, and pillaged and plundered the Picti and carried off hostages from them. It was about this time that Aodh Finnliath, king of Ireland, fought a great battle against the Lochlonnaigh of Loch Feabhail, and took away with him forty heads severed from the bodies of their leaders after he had slain twelve thousand of their number; and he robbed and plundered the fortress, spoiling it both of cattle and treasure. . Soon after this Conall, bishop of Cill

- 2970 **Loircead** tóin **Amhlaoib** níos **Lochlann** i **gCluain** **Doicáin**
 lé **mac** **ḡaoiḡin** iḡ **lé** **mac** **Ciaráin** **mic** **Rónáin**; **ḡur** **marbhad**
céad **taoir** **ead** **do** **Lochlannaib** **leo**. **Da** **éir** **rin** **do** **hairgead**
 iḡ **do** **creadad** **air** **maḡa** **lé** **hAmhlaoib**, iḡ **do** **marbhad** **míle**
do **ḡaeḡealaib** **leir**, iḡ **tug** **iomad** **maoine** iḡ **mórcánaḡ** **ar**.
- 2975 **Iḡ** **rán** **am-ro** **fuair** **Ceannḡeolaio** **mac** **Moiḡḡeḡear** **do** **bí**
trí **bliadna** **deas** **bár**, **asur** **do** **ḡab** **Donnḡad** **mac** **ḡuib**
da **ḡuireann** **níosḡad** **Muḡan** **ceirre** **bliadna** **deas**, **asur**
tugad **caḡ** **oiri** **na** **ḡicti** iḡ **Dubloḡlonnaig**, **ait** **ar** **marbhad**
iomad **do** **na** **ḡictib** **ann**. **Da** **éir** **rin** **táinig** **Ruḡḡuige** **mac**
- 2980 **Moiḡḡinn** **ní** **breatan** **ar** **teirḡad** **ní** **Dubloḡlonnaib** **ḡo**
hÉirinn, **asur** **tugad** **taire** **ḡolum** **ḡille** **a** **halbain** i
nÉirinn **ar** **teirḡad** **níer** **an** **ḡuuing** **céadna**.

- Iḡ** **rán** **am-ro** **do** **níer** **ḡormaic** **mic** **Cuileannáin** **do** **bí**
loḡcán **mac** **laḡḡna** 'n-a **níg** **Tuadḡmḡan**; iḡ **an** **tan** **do**
- 2985 **bíoir** **Dál** **ḡair** **taoir** **ní** **Tuadḡmḡain** iḡ **aca** **do** **bíod** **an**
ḡlior **tuid** **do** **nígḡeac** **Cairil** **ó** **ḡúil** **ḡo** **torar**; **asur** **do**
bíod **da** **ḡruḡa** **deas** **do** **ḡoinn** **aca** **mar** **da** **ó** **léim** **ḡon**
ḡulainn **ḡo** **bealaḡ** **Móri** i **nOḡḡuige** **asur** **ó** **ḡliaḡ** **eḡḡe**
ḡo **ḡliaḡ** **Eiblinne**; **asur** iḡ **aca** **do** **bíod** **torac** **ḡluaḡ**
- 2990 **Muḡḡneac** **as** **uul** i **ḡcoinne** **námḡo**, **asur** **veirḡad** **as**
vealuḡad **níú**, **amail** **aveiri** **ḡormac** **mac** **Cuileannáin** **ran**
ḡann-ro :

Torac **as** **uul** i **oiri** **námḡo**,
 iḡ **veirḡad** **leo** **as** **teadḡ** **tar** **air**,
Ré **méro** **a** **n-ás** **ḡur** **ḡac** **nooirḡear**,
 iḡ **ní** **do** **ḡuḡleat** **Dál** **ḡair**.

- Fuair** **Doḡ** **Finnliaḡ** **ní** **Éireann** **bár** i **nOḡḡuim** **lonarḡluinn**
 i **ḡriḡ** **ḡonail**; iḡ **fuair** **Tiḡearnaḡ** **mac** **Muirḡadaiḡ**
earḡos **Oḡḡma** **lonarḡluinn** **bár** **an** **tríac** **ḡoin**.

- 3000 **Do** **ḡab** **ḡlann** **Sionna** **mac** **Maoirḡeacḡlann** **mic** **Maol-**
ḡuḡnuí **mic** **Donnḡada** **mic** **Doḡḡail** **mic** **Muirḡada** **mic**

Scire, died ; and the dun of Amhlaoibh, king of Lochloinn, was burned in Cluain Dolcain by the son of Gaoithin and by the son of Ciaran, son of Ronan ; and they slew a hundred leaders of the Lochlonnaigh. After that Amhlaoibh plundered and spoiled Ard Macha, and slew a thousand Gaels and took much wealth and a large tribute therefrom. It was about this time that Ceannfaolaidh, son of Moichthighearn, who was thirteen years of age, died, and Donnchadh son of Dubh dha Bhuireann, held the sovereignty of Munster fourteen years ; and a battle was fought between the Picti and the Dubhlochlonnaigh in which many of the Picti were slain. After this Rudhruighe, son of Moirmhinn, king of Britain, came to Ireland, fleeing from the Dubhlochlonnaigh, and the relics of St. Columcille were brought from Alba to Ireland to save them from the same people.

It was about this time, according to Cormac son of Cuileannan, that Lorcan son of Lachtna, was king of Thomond ; and when the Dal gCais possessed only Thomond, the northern side of the palace of Cashel from the extreme corner to the door belonged to them ; and they had twelve cantreds of land to share among them, to wit, from Leim Chon gCulainn to Bealach Mor in Osruighe and from Sliabh Echtghé to Sliabh Eibhlinne, and it was they were in the van of the Munster host when going to meet the enemy, and in the rear when returning from them, as Cormac son of Cuileannan says in this stanza :

They are first marching into the enemy's country,
They are last when returning,
Through the greatness of their valour in every adversity,
This it is that distinguishes the Dal gCais.

Aodh Finnliath, king of Ireland, died at Drom Ionascuinn in the district of Conall ; and Tighearnach, son of Muireadhach, bishop of Drom Ionascuinn, died at this time.

Flann Sionna, son of Maoilseachlainn, son of Maolruanuidh, son of Donnchadh, son of Domhnall, son of

Diaimada mic Aimeadúais Ćaoic mic Conaill Ģuicċinn
 mic Suibne Ģneinn do ríol Éireamóin ríogáct Éireann oċt
 mbliadna déas ar ríċir. Lann ingean Dúngail mic
 3005 fearġaile rí Oruiġe máċairi Ģloinn mic MaolĢeáċlainn.

Ir ĩ ĢĢlaitear Ģloinn Sionna ríog Ģireann do rinnead
 na Ģníoċa-ro ríor. Óir do hairġeáċ ir do cĢeáċáċ an
 Ģmġa uile leir an ríġ-re ir tug ĢraigĢe uáċa. Ir 'n-a
 Ģlaitear rór do marĢad Ģoinnall mac ĢuireigĢin le 'n-a
 3010 ċompánaib Ģén, ir Ģuairi Ģiaċna mac AinĢioċa mic Aoċa
 Róin do Ģí 'n-a ríġ Ulaċ doin Ģliaċáin amáin báĢ, áĢur
 Ģonnáċ mac Ģuib óá Ģuireann rí Ģumán. Ir Ģán am-ro
 do hairġeáċ Ģill Ģaia ir Ģluain ĢorairĢ lé Ģoċlonnaib;
 áĢur do rinne Ģlann Sionna rí Éireann áonaċ ĢailĢtean
 3015 do ċommóĢaċ; ir Ģuairi Ģublaċċna mac MaolĢuála mic
 Ģonnġaile do Ģí 'n-a ríġ Ģumán Ģeáċt mbliadna báĢ, ir
 do marĢad ĢicĢic mac ĢóĢairi lé oruiġ don Ģormanáie;
 ir do marĢad ÁĢeic mac ĢaigĢiġ, do Ģí 'n-a ríġ Ulaċ, ĩ
 ĢĢeall le 'n-a ċompánaib Ģén; ir do hairġeáċ ÁĢo Ģáċa
 3020 lé Ģoċlonnaib Ģoċa Ģeabail; Ģur ġáĢĢao ĢumĢeáċ rí
 Ulaċ ann, áĢur Aoċ mac ĢumĢeaiġ a Ģac; ir Ģuairi
 Ģoinnall mac ĢonĢainċin rí Alban báĢ.

Murchadh, son of Diarmaid, son of Airmeadhach Caoch, son of Conall Guithbhinn, son of Suibhne Meann of the race of Eireamhon, held the sovereignty of Ireland thirty-eight years. Lann, daughter of Dunghal, son of Fearghal, king of Osruighe, was the mother of Flann, son of Maoil-seachlainn.

It was in the reign of Flann Sionna, king of Ireland, that the following events took place. For this king plundered and wasted all Munster and carried off captives therefrom. It was in his reign too that Domhnall, son of Muireigen was slain by his own companions, and Fiachna, son of Ainbhioth, son of Aodh Roin, who was king of Ulster for one year, and Donnchadh, son of Dubh dha Bhuireann, king of Munster, died. It was about this time that Cill Dara and Cluain Ioraird were plundered by the Lochlonnaigh; and Flonn Sionna, king of Ireland, convened the fair of Tailte; and Dubhlachtna, son of Maolguala, son of Donnghal, who was king of Munster seven years, died; and Sitric, son of Iomhar, was slain by a party from Normandy; and Aidheit, son of Laighneach, who was king of Ulster, was treacherously slain by his own companions; and Ard Macha was wasted by the Lochlonnaigh of Lech Feabhail, and there they seized on Cumuscach, king of Ulster, and Aodh mac Cumuscaigh, his son; and Domhnall, son of Constantin, king of Alba, died.

XX.

1r fán am-ro do ḡab Cormac mac Cuileannáin mic
 Sealbaid mic Ailḡionáin mic Eoóc mic bpeapail mic
 3025 Dongur mic Natpmaoic mic Cuirc mic Luigóeac ḡaot mic
 Oiliolla flann biḡ mic Fiaóc Muilleacáin mic Eoḡain
 mór mic Oiliolla Óluim ríogac muman feac mbliadna.
 Agus fá mór maé Éireann mé linn Cormaic do beic i
 bflaitear muman. Óir do líonad Éire do maé óiad i
 3030 do fonaḡ fadḡalta ir do fíotcáin coitcinn mé n-a linn,
 ionnur naé bioó buacail ag boin ná doḡaie ag tréio 'n-a
 réimear; agus do bioó anacal ag meilḡib mé a linn; ir do
 ríonad iomao teampull ir mainirpaeac ir rcol ḡcoitceann
 mé múnad léiginn bpeiteamḡaier ir feanḡur mé a linn, ir
 3035 iomao tpeabta, iomao beac ir beacḡlann, iomao tpoircce ir
 uirnuigce ir ḡaca cḡabac ar ceana; ir iomao teac n-doiueac
 'ḡa noéanam ir leabair na rḡriobad mé n-a linn: agus ḡac
 maic do fḡriáileac ar cāc do úeanam, ḡo nḡriomuiḡeac
 féin rompa í, ioir óéiric daonnaac uirnuigce airpeann ir ḡac
 3040 veigḡníom oile ó foir amac. Agus fḡr do bí do maé air,
 an méio loḡlonnac do bí i nÉirinn mé foḡail do úeanam,
 ḡur tréigeadar an cḡiōc an feac do bí reirean i bflaitear
 muman.

Tarla iomorpio Cormac mac Cuileannáin 'n-a coḡnuic
 3045 i ḡCaireal mé huēt na Cárca ḡur cuir fḡḡia fá na heoḡan-
 acḡaib 'ḡa mác mū biad ir lón do cuir mé huēt na féile
 uairle cuigce ḡo Caireal, agus do éimḡeadar é. Ar n-a
 cḡor rin iomorpio do Óal ḡCair cuir biad ir lóinte
 iomā ḡo Cormac ionnur ḡo maibe buiueac úioḡ. Cuir
 3050 Cormac teacḡa air ḡo ríol neoḡain 'ḡa iarraiō oirra
 reoie ir maoine do cuir cuigce mé a mbionnac do úeoiadāib
 ó nar cuireadar biad cuigce; agus ir ead do muneadar

XX.

It was about this time that Cormac, son of Cuileannan, son of Sealbhach, son of Ailghionan, son of Eochaidh, son of Breasal, son of Aonghus, son of Natfraoch, son of Corc, son of Lughaidh Gaot, son of Oilill Flann Beag, son of Fiachaidh Muilleathan, son of Eoghan Mor, son of Oiill Olom, held the sovereignty of Munster seven years. And great was the prosperity of Ireland while Cormac reigned over Munster. For Ireland was filled with divine favour and worldly prosperity and constant peace in his time, so that cattle were without a herd and flocks without a shepherd during his reign ; and cemeteries were protected in his time, and many churches and monasteries and public schools to teach letters, law and seanchus were built in his time ; and there was much tilled land, many bees, many beehives, much fasting and prayer and piety of every kind ; and many guest houses were being built and many books were being written in his time. And every good deed he asked others to do he did himself first, as almsgiving, mercy, prayer, Mass and every other such good action. And, moreover, he was fortunate in this that the party of Lochlonnaigh who were in Ireland for purposes of plunder abandoned the country while he reigned over Munster.

Now it happened that Cormac son of Cuileannan, was dwelling at Cashel on the approach of Easter, and he made proclamation throughout the Eoghanachts asking them to send to him to Cashel food and provisions with a view to the noble festival, and they refused him. But when the Dal gCais heard this they sent abundance of food and provisions to Cormac so that he was grateful to them. Cormac again sent messengers to the race of Eoghan asking them to send him jewels and valuables with a view to bestowing them on strangers since they did not send him food, but what the race of Eoghan did

ríol nEoḡain na haimm ír na hearmiaḡa ír meara do bí aca
 do cúir cúige aḡur fá oimḡac ḡiob é trío rin. Ar n-a
 3055 ḡlor rin éana do ḡál ḡCair cuirto moḡa airm ír éaḡaiḡ ír
 reoḡ cúige mé a mbionnaḡ ḡo maibe buiḡeac ḡiob ír ḡo
 oḡuḡ a beannaḡt ḡóib, aḡiaíl aḡeiri fé féin ran iann-ro:

ḡo oḡuḡar ḡóib ar noḡeḡeḡ.
 Do éannaib ḡáil na oḡréinneḡeḡ,
 3060 riḡe éaoin ḡo bráḡ buaḡneḡeḡ,
 laoḡeḡeḡ oḡoan eḡuḡ eḡéirceḡeḡ.

Léaḡḡar linn ran reanḡur ḡo maḡaḡarí éeḡie riḡ ír oá
 fíeḡo do ríol Eoḡain i bḡlaḡḡear Muḡian ó mé aonḡura mic
 Naḡrmaoiḡ ḡo Maḡḡaḡhain mac Cinnéioḡ, ír naḡ maibe an
 3065 reāḡ roin aḡ ḡál ḡCair aḡt riḡḡaḡt Tuāḡmḡian (aḡt
 loḡicán do bí bliāḡain ḡo leiḡ aḡn i noiaḡ ḡoḡmaic mic
 Cuileannáin do méir Uí Ųubāḡáin ḡo bḡuaḡir báḡ i ḡeionn
 na mé rin), maḡ aḡá ó ḡliḡe ḡála mé a maḡḡḡear bealaḡ
 mḡoí Oḡruḡe ḡo léim ḡon ḡCulainn i n-iaḡḡarí Coḡica
 3070 baḡircinn, aḡur ír iaḡ an ḡál ḡCair éeāḡna do bíḡḡ
 mé fḡearḡal coḡaḡḡ i n-aḡaḡḡ laiḡean ír leiḡe Cuḡinn
 aḡ riḡḡaḡib Cairil; ḡonaḡ uime rin aḡeiri fíle éiḡin
 an iann-ro:

Ųleāḡaḡir do fḡuaḡ ríol laiḡḡeac
 3075 sḡeāḡnuḡaḡ caḡ fḡuaḡ Muḡmíneac
 aḡur beḡe i laiḡ fá Ųeoḡḡ
 a eḡiḡeāib ána aineoíl.

Iaḡi ḡcaḡḡeāiḡ iomḡoḡio fḡeāḡt mbliāḡan do ḡoḡmac mac
 Cuileannáin i bḡlaḡḡear Muḡian ḡo riḡḡac rona aḡiaíl
 3080 aḡuibḡamaḡi, ḡriḡoḡarí lé cuḡo Ųuaḡrḡib na Muḡian é,
 aḡur ḡo háirḡe lé fḡlaḡḡearḡac mac Ionḡmáiném abb
 Inḡe Caḡaiḡ, do bí oon fḡuil riḡḡḡaḡ, Ųaḡma aḡmoḡíora
 aḡ Cúḡeāḡ laiḡean aḡ mbeḡt do leiḡ Moḡa Ųi. Leiḡ
 rin cuirḡ Coḡmac eḡuḡnnuḡaḡ ír coimḡionól aḡ fḡuaḡaḡib
 3085 Muḡian ḡo haonláḡaḡir. Aḡur aḡ moḡḡain ḡo haoinḡoaḡ
 oá n-uairḡib ír i coimāḡile aḡ aḡ cinneāḡ leo Ųul do
 éābaḡ an aḡmoḡíora aḡ laiḡnib i ḡeāḡt na ionna do

was to send him the worst arms and apparel they had, and hence he was displeased with them. Now when the Dal gCais heard this they sent him the choicest arms and apparel and jewels to make gifts of, and he was grateful to them and gave them his blessing, as he himself says in this stanza :

May our sincerest wish be given them,
To the powerful race of Tal,
Fair sovereignty enduring for ever,
Heroism, honour, comeliness, cleric virtues.

We read in the seanchus that there were forty kings on the throne of Munster from the time of Aonghus, son of Natfraoch, to Mathghamhain, son of Cinneide, and that during that time the Dal gCais possessed only Thomond (except Lorcan, who reigned a year and a half after Cormac son of Cuileannan, according to O Dubhagain, and died at the end of that time), namely, from Slighe Dhala which is called Bealach Mor Osruighe to Leim Chon gCulainn in the west of Corca Baiscinn; and it was the same Dal gCais who used to serve in the wars for the king of Cashel against Leinster and Leath Cuinn. Hence some poet says in this stanza :

It is the right of the host of the race of Lughaidh
To lead in battle the Munster hosts,
And to be in the rear afterwards,
Coming from proud unknown lands.

Now when Cormac son of Cuileannan, had been ten years on the throne of Munster in peace and prosperity, as we have said, he was egged on by some of the nobles of Munster, and in particular by Flaithbheartach, son of Ionmhainen, abbot of Inis Cathach, who was of the royal blood, to exact head tribute from the province of Leinster since it belonged to Leath Mogha. Accordingly he assembled and brought together the Munster forces, and when their nobles had come together they resolved to go and demand head tribute from the Leinstermen by right of the

rinneadh iomr mhog nuadac i r Conn. Siodeadh fá leaice
 lé Cormac triall ar an eadtra rion, do bhríge sup
 3090 foillrigeadh do go oititfeadh ran tuar rion. Tairir
 rin donitigir oul ann, i r mé huét imteadta do, do
 fágaib leagáide ar a anmain ag eadailrib prinnrio-
 pála éiréann, mar atá uinge o'airgeadh i r uinge o'or
 i r a eairiad i r a ead ag Opuim Abiadh .i. Airo fionáin;
 3095 corin óir i r airgion i r coéall ríóill ag Lior Mór;
 corin óir i r airgion i r éiríe uinge o'or i r céad uinge
 o'airgeadh ag Cairéal; trí huinge o'or i r leabair airinn
 ag Imleac lobair; uinge o'or i r uinge o'airgeadh do
 gleann dá loé; eairiad i r ead uinge o'or i r bair ríóill
 3100 do Cill Dara; éiríe uinge ríeadh o'airgeadh i r o'or ag
 Airo Macá; trí huinge o'or ag Inir Caedag; trí huinge
 o'or i r coéall ríóill ag Munghair agur beannaét
 Cormaic.

I r móir iomoirio an teir do-beir Cormac ar éim-
 3105 éionól Munghairde, aihail léagtar ran uadain darab
 torac: A gille ceangail ar lóin, mar a gcuiréann ríor
 an líon manac do bí ran éiméionól ag ríeartal na ré
 oteampull do bí ran éill. Caéair Oeócin Neardán
 gairtear don éill rin. Ag ro an líon manac do bí inné,
 3110 mar atá cúig céad manac roglumta mé reannóir; ré céad
 pralmairie mé ríeartal corac; i r éiríe céad reannóir mé
 iunnfeiteam nó mé contemplation.

Dála Cormaic mé huét triallta i laigrib do, do éirir
 ríor ar loicán mac laetna mí Dál gCair agur ar noétair
 3115 go rígeadh Cairil do, fáilteigir Cormac iomhe i r noétair
 o'airrib ríil neogáin do bí 'n-a foéair supab do loicán
 fá uad ríeartar Munán do gabáil da éir réin do réir
 uadta Oilioila Óluim léir horitigeadh ríeartar Munán

partition which was made between Mogh Nuadhat and Conn. But Cormac was reluctant to go on this expedition as he had a foreboding that he was to fall in the adventure. Still he consented to go, and just before he set out he left legacies for the sake of his soul to the principal churches of Ireland, to wit, an ounce of silver and an ounce of gold and his trappings and his steed to Drom Abhrad, that is Ard Fionain. A chalice of gold and silver and a satin chasuble to Lis Mor; a chalice of gold and silver and four ounces of gold and a hundred ounces of silver to Cashel; three ounces of gold and a missal to Imleach Iobhair; an ounce of gold and an ounce of silver to Gleann da Loch; trappings and a steed, an ounce of gold, and a satin cope to Cill Dara; twenty-four ounces of silver and of gold to Ard Macha; three ounces of gold to Inis Cathaigh; three ounces of gold and a satin chasuble to Mungairid and the blessing of Cormac.

High, indeed, was the testimony Cormac bore to the community of Mungairid, as we read in the poem which begins: O servant bind our provisions, in which he gives the number of the monks who were in the community serving the six temples that were in the church. The cathair of Neasan, the Deacon, that church is called. Here is the number of the monks that were in it, to wit, five hundred learned monks for preaching, six hundred psalm-singers to attend choir, and four hundred aged men for contemplation.

As to Cormac when he was about to set out for Leinster he sent for Lorcan, son of Lochtna, king of Dal gCas, and when he reached the palace at Cashel, Cormac bade him welcome, and he made it known to the nobles of the race of Eoghan who were with him that it was Lorcan who had the true title to the kingdom of Munster after him according to the will of Oilill Olom, by which it was ordained that the sovereignty of Munster should each alternate generation

3120 vo beir̃ ʒaḁ mé nʒlún aʒ rlioḁt f̃iaḁḁ Muilleaḁain iʒ
 aʒ rlioḁt Ḑoimac Ḑair̃. ʒiḁeaḁ nioi comailleaḁ toil
 Ḑoimac ran ní rin.

3125 lomtúra Ḑoimac iomop̃io ari otionól mór̃fluaʒ b̃eari
 Muíhan vó f̃ein iʒ vo f̃laib̃ear̃taḁ mac Ionm̃ainéin
 t̃riallaio i laig̃nib̃ v'iaim̃aiḁ b̃iaig̃ve nó cíora op̃ia vo
 3130 óiol mé m̃iʒ Muíhan ari mbeir̃ vo leir̃ Moʒa vóib̃. Ari
 mbeir̃ vo f̃luaʒ Muíhan i n-aon long̃p̃oit mé t̃riall ran
 t̃uip̃ar̃ roin vóib̃, vo éuaḁ f̃laib̃ear̃taḁ mac Ionm̃ainéin
 abb Iñfe Caḁaig̃ ari a eaḁ ari fuo r̃iaíve an long̃p̃uip̃t, iʒ
 vo t̃uit an t-eaḁ i ʒclair̃ voiñin f̃aoi, iʒ ba ṽioḁf̃áir̃tine vó-
 3135 ran rin. Táiñiʒ ṽe rin roḁuiḁe va m̃uinñt̃ip̃i iʒ von t̃r̃luaʒ
 uile v'anm̃ain ón t̃uip̃ar̃ roin, óiʒ vo ba ṽioḁt̃uap̃i leo t̃uit̃im
 an ṽuine naom̃ta mé noul ari eaḁt̃pa vóib̃.

3140 Tánʒaḁap̃i t̃riá teaḁta uair̃le ó laig̃nib̃ iʒ ó Ḑear̃-
 ball mac Muip̃eig̃éin v'ionñp̃uig̃e ari Ḑoimac ari ṽt̃ip̃
 3145 iʒ taʒp̃aiḁ teaḁt̃ap̃ieaḁt̃ r̃ioḁa iup̃ ó laig̃nib̃ .i. aoin-
 t̃rioḁt̃ aím̃áin vo beir̃ i ñéip̃inn uile ʒo beall̃t̃aine ari
 a ʒcionn, óiʒ coir̃c̃íʒ v'foʒm̃ap̃i an t̃ain roin, aʒup̃
 b̃iaig̃ve vo éab̃aip̃t i láim̃ m̃aonaig̃ abb Oip̃ip̃t
 Oiaim̃aḁa .i. ṽuine naom̃ta eaʒñuiṽe ep̃aib̃teaḁ an f̃ear̃i
 3150 roin, aʒup̃ iomaḁ feoḁ iʒ maiteap̃a vo éab̃aip̃t vo
 Ḑoimac iʒ vo f̃laib̃ear̃taḁ ó laig̃nib̃ i ʒcomm̃aoiḁ na
 r̃ioḁt̃ána roin. Vo ba láñtoil lé Coimac an t̃rioḁt̃
 roin vo ṽéanaim̃, iʒ táiñiʒ va foill̃p̃uig̃aḁ vo f̃laib̃ear̃-
 taḁ ʒo ṽtánʒaḁap̃i teaḁta ó m̃iʒ laig̃ean éuig̃e v'iaim̃aiḁ
 3155 r̃ioḁa ʒo beall̃t̃aine ari a ʒcionn, iʒ vo éaip̃ʒpin f̃eaḁ iʒ
 maoine vóib̃ ari aon ó laig̃nib̃ t̃p̃é t̃illeaḁ von m̃um̃ain
 tap̃i a n-aip̃ ʒo r̃ioḁaḁ. An tan vo éuaḁaiḁ f̃laib̃ear̃taḁ
 rin ʒab̃aip̃ f̃ear̃iʒ aḁbal̃m̃ópi é, aʒup̃ iʒ eaḁ iʒo m̃aíḁ: “Iʒ
 up̃up̃a a aic̃ne ari m̃aoiḁe vo m̃eanman ṽeap̃óile t̃'it̃inne

be held by the race of Fiachaidh Muilleathan and the race of Cormac Cas. But the wish of Cormac was not given effect to in this matter.

Now as to Cormac when he and Flaithbheartach, son of Ionmhainen, had got together a large army of Munstermen, they proceeded to Leinster to demand hostages or rent for the king of Munster, as the people of Leinster belonged to Leath Mogha. While the Munster host were in one camp before setting out on that expedition, Flaithbheartach, son of Ionmhainen, abbot of Inis Cathaigh, went on his horse through the laneway of the camp, and his horse fell under him into a deep trench and that was an ill-omen for him. This caused a large number of his followers and of the entire host to abandon this march, as they regarded the holy man's fall as a bad omen before their setting out on an expedition.

Now noble envoys from the Leinstermen and from Cearbhall, son of Muireigen, came to interview Cormac first, and brought him an offer of peace from the Leinstermen, to wit, that there should be general peace in Ireland until the coming Bealltaine, for a fortnight of autumn was just then over, and hostages were to be given into the hands of Maonach, abbot of Disirt Diarmada, who was a holy, wise, pious man, and the Leinstermen were to give Cormac and Flaithbheartach a large amount of valuables and wealth in consideration of that peace. Cormac was well pleased to make this peace, and went and made known to Flaithbheartach that there had come to him envoys from the king of Leinster asking for peace until the coming Bealltaine, and offering both of them valuables and wealth from the Leinstermen if they returned to Munster in peace. When Flaithbheartach heard this he became greatly enraged and said: "From thy feeble courage it is very easy to judge how miserable thy mind and spirit," and he

3150 1ṙ é 'digeanta," aḡur tuḡ iomaḡ tálṙ 1ṙ tarca1ṙne aṙ
Cormac an tṙáḡ 1oin.

1ṙ é fṙeasṙa tuḡ Cormac a1ṙ-fean: "1ṙ veim1ṙn liom-
ra," aṙ Cormac, "an ní éioḡar ve 1ṙn .i. caḡ vo éabairṙ
vo laig1ṙb, 1ṙ mu1ṙbṙ1ṙeasṙ muṙe ann, aḡur 1ṙ corṙmáil vo
3155 bá1ṙ-1ṙa vo éigeadḡ ve." Aḡur an tan aḡubairṙ Cormac
na bṙiaḡṙa 1oin, tál1ṙḡ aḡ 1ṙuball 1éin 1ṙ é tu1ṙṙeadḡ
vobṙónadḡ, aḡur an tan vo 1ṙuḡ, tuḡaḡ 1oiṙeasḡ uball éu1ṙḡe
1ṙ ḡabair aḡ a 1oinn aṙ a ṙuinnṙṙi aḡur 1ṙ eadḡ vo 1á1ḡ:
"A ṙuinnṙṙi ionṙmáin," aṙ 1ṙé, "ní 1oinnṙeasḡ-1ṙa ubla
3160 oṙa1ṙb ón uair-1ṙe amaḡ ḡo bṙáḡ." "Ó a éigearṙna ion-
máin," aṙ a ṙuinnṙeasṙ, "tuḡair oṙa1ṙnn-ne be1ṙ vobṙónadḡ
tu1ṙṙeadḡ 1ṙ 1á minic leasṙ vṙoḡḡá1ṙṙṙine vo éeanaṙṙ tu1ṙ
1éin." "Cṙeasṙ 1ṙn, a ṙuinnṙeasṙ é1ṙo1ṙe," aṙ Cormac,
"ó1ṙ 1ṙ beasṙ an t-ionḡnaḡ ḡion ḡo vṙuḡa1ṙnn-1ṙe ubla aṙ
3165 mo lá1ṙṙ 1éin vaḡ1ṙb ḡo mbiaḡ neasḡ é1ṙḡin oile im 1á1ṙṙaḡ
vo 1ṙnṙeasḡ ubla vḡaḡ1ṙb." 1aṙ 1ṙn vo 1a1ṙṙ Cormac 1oi-
1á1ṙṙe vo éuṙ 'n-a éimḡeall, 1ṙ vo 1a1ṙṙ an vṙuine cṙá1ṙḡeasḡ
ṙaḡnaḡ .i. coṙṙoṙba Coṙḡḡa1ṙll vo éabairṙ éu1ṙḡe ḡo
nṙeasṙnaḡ a 1áoiṙṙo1ṙ 1ṙ a éiomna 'n-a láḡair; 1ṙ vo éa1ṙ
3170 Coṙṙ Cṙíoṙṙ 'n-a 1ṙaḡṙa1ṙe 1ṙ vo vḡu1ṙṙ 1ṙ vṙon ṙṙaḡḡal vo
láḡair ṙaḡnaḡḡ. Ó1ṙ vo ba vṙeasṙb lé Cormac ḡo mu1ṙ-
ṙiḡe 1an ḡcaḡ 1oin é 1éin; ḡiḡeasḡ níoi ṙma1ṙ le1ṙ a 1ṙoiṙ
1ṙn vo be1ṙ aḡ a ṙuinnṙṙi.

Vo oṙvṙu1ṙḡ ionoiṙṙio a éoiṙṙ vo bṙe1ṙ ḡo Clua1ṙ ṙama,
3175 vḡa mbeyṙ aṙ cumar vo éasḡ a bṙe1ṙ ann, 1ṙ muna mbe1ṙ, a
bṙe1ṙ ḡo 1oi1ṙḡ ṙiaṙmaḡaḡa m1ṙ aḡaḡa Róin .i. ṙoiṙṙe
ṙiaṙmaḡaḡa, á1ṙ a 1a1ṙbe 1éin va 1ṙḡḡuim 1 bṙas vḡa1ṙṙiṙ.
ḡiḡeasḡ vo bṙeasṙṙ le1ṙ a aḡṙnacal 1 ḡClua1ṙ ṙama aḡ
mac léinín. ba 1ṙeasṙṙ ionoiṙṙio 1ṙé ṙaḡnaḡ a aḡṙnacal
3180 1 nṙoiṙṙe ṙiaṙmaḡaḡa maṙ a 1a1ṙbe coṙṙḡionól maṙasḡ vo
ṙuinnṙṙi Coṙḡḡa1ṙll, 1ṙ 1á hé ṙaḡnaḡ coṙṙaṙba Coṙḡḡa1ṙll
an tan 1oin aḡur 1á vṙuine cṙá1ṙḡeasḡ easṙṙu1ṙe é, aḡur

poured out much abuse and insult on Cormac on that occasion.

Cormac answered him thus : " I know well," said he, " what will come of this, to wit, battle will be given to the Leinstermen and I shall be slain, and it is likely that thy death will also come of it." And when Cormac had said these words he went into his own tent troubled and sad, and when he sat down a vessel of apples was brought to him and he began to distribute them among his people, saying : " My beloved people," said he, " I shall not distribute apples among you from this time forth for ever." " O beloved lord," said his people, " thou hast made us sad and sorrowful, and thou has often forboded ill for thyself." " How is this, O people of my heart," said Cormac, " for it is no great wonder that even though I should not give you apples with my own hand there will be some one else with me to give them to you." After this Cormac ordered that a guard be set round him, and that the pious man Maonach, namely the comhorba of Comhghall, be brought to him so that he might make his confession and his will in his presence ; and he partook of the Body of Christ in his presence, and he renounced the world before Maonach, for Cormac felt sure that he himself would be slain in that battle, still he did not like his people to know this.

Now he ordered that his body be taken to Cluain Uama, if it could be taken there with general convenience, and if not that it be taken to the churchyard of Diarmaid, son of Aodh Roin, that is Disirt Diarmada where he was a student for a long time. However, he preferred to be buried at Cluain Uama with the son of Leinin. But Maonach preferred he should be buried at Disirt Diarmada where there was a community of the monks of Comhghall, and Maonach was then Comhghall's comhorba, and he was a pious wise man, and he endured great hardship and labour in his endeavour to arrange peace between

ir móir o'ile ir do fáoṁar fuair aḡ iarraidṁ ríodá do
 éarraidḡ ioir Laidḡmib ir mḡ Mumhan an tan roin.

- 3185 Ait éana ḡluairṁ iomaṁ o'feairib Mumhan go neim-
 éaduiḡṁéad ar an ḡcaṁ óir do éualadar flann mac
 Maolfeaclainn mḡ Éireann do beir i longroir Laidḡean
 go rluadḡ lionḡar da ḡcoir ir ar marcaidṁéad. Ir ann
 rin do mḡáṁ Maonad, "A óeḡṁóaine Mumhan," ar ré,
 3190 "do buṁ cḡionna ódoib na bḡaidḡe maite éarridṁear
 doib do ḡabáil i n-oirláim ódoine ḡcḡaidṁéad go beall-
 taine, .i. mac Cearbail mḡoḡ Laidḡean ir mac mḡoḡ
 Oruiḡe." Do bádar fḡir Mumhan uile aḡ a mḡáṁ o'don-
 ḡlóir ḡurab é flaidṁbearṁad mac lonḡainéin do cḡmḡiḡnḡ
 3195 iad um éiḡeáṁ i Laidḡmib.

- A haidṁe na caraidṁe rin triallair fḡir Mumhan tar
 Sliab Maḡe roir go Omoicead Léitḡlinne. Do cḡm-
 nuṁ iomaḡio Tiobairṁe cḡmḡibda Aidṁe ir buṁéan mḡir
 do éléirib mar don mḡir i Léitḡlinn, ir ḡiollaidṁe an
 3200 trluadḡ ir a ḡcapail lóin. Do rinnead iad rin rṁuic ir
 cairmeairṁa caṁa aḡ feairib Mumhan ir táḡḡadar mḡmpa
 i Maḡ nAidṁe. Do bádar ann rin i n-uṁṁ cḡille ir
 daingḡin aḡ fuirṁad mḡir an námaid. Do mḡḡarṁ fḡir
 Mumhan trḡ caṁa cḡmḡḡia óioḡ féin, mar adá flaidṁ-
 3205 bearṁad mac lonḡainéin ir Ceallad mac Cearbail mḡ
 Oruiḡe i ḡceannaḡ feadḡna an éadcaṁa; Coḡmac mac
 Cuilleannáin mḡ Mumhan ór cionn an daḡa caṁa; Coḡmac
 mac Moṁla mḡ na nÓirṁe ir fuirṁann o'uairlḡib Mumhan
 ór cionn an trṁear caṁa. Táḡḡadar iomaḡio aḡlaidṁ rin
 3210 ar Maḡ nAidṁe, aḡur fá ḡearáḡad iad ar iomaṁ a námaid
 ir ar a luḡeáṁ féin do rluadḡ. Óir ir ead rṁriobair
 uḡḡairṁ go maḡḡadar Laidḡm cḡitḡe uirṁeáṁ do rluadḡ mḡ
 feairib Mumhan. Ba trṁadḡ iomaḡio an ḡáir do bḡ fan
 ḡcaṁ-ro aḡaid innirṁ eolaidḡ .i. ḡáir aḡ rluadḡ Mumhan aḡa
 3215 marḡadṁ, ir ḡáir aḡ rluadḡ Laidḡean aḡ cḡmḡaoidṁéam an
 marḡṁa roin.

the Leinstermen and the king of Munster on that occasion.

Now many Munstermen deserted the expedition without leave when they heard that Flann, son of Maoilseachlainn, king of Ireland, was in the camp of the Leinstermen with a numerous host of infantry and cavalry. Thereupon Maonach said: "Good people of Munster you should be acting wisely in giving the good hostages offered you into the hands of virtuous people until Bealltaine, to wit, the son of Cearbhall, king of Leinster, and the son of the king of Osruighe. All the Munstermen replied with one voice that it was Flaithbheartach, son of Ionmhainen, who forced them to go to Leinster.

After this contention the Munstermen proceeded eastward over Sliabh Mairge to Droichead Leithghlinne. Now Tiobraide the comhorba of Ailbhe and a large party of clerics rested at Leithghlinn as well as the camp-followers and the baggage horses. After this the Munstermen sounded their trumpets and gave the alarm of battle and proceeded to Magh nAilbhe. They rested there in the bosom of a wood and fastness awaiting the enemy. The Munstermen divided themselves into three equal battalions with Flaithbheartach, son of Ionmhainen, and Ceallach, son of Cearbhall, king of Osruighe, in command of the first battalion, Cormac, son of Cuileannan, king of Munster, in command of the second battalion, and Cormac, son of Mothla, king of the Deise, and a party of Munster nobles in command of the third battalion. Now in this array they reached Magh nAilbhe, and they were complaining of the multitude of the enemy and of the smallness of their own host. For authors write that the Leinstermen had a host four times as numerous as the Munstermen. Pitiful indeed was the cry from this battle as the learned relate, that is, the cry of the Munstermen who were being slain, and the cry of the Leinstermen who were exulting over that slaughter.

Dá cúir éana fá veapa bhupeadó go hobann o'fearaib
 Mumhan .i. Céileadair brádaíri Ćinn Šéašáin míoš Mumhan
 do éuaíó ar a eac ír marí míoisg uiríe ír ead aoubairt:
 3220 “A fáomélanma Mumhan,” ar íré, “teitíó go luac ón
 zcaé aóuaémar-íó ír léisíó do na cléiricib féin caéuzaó
 do úéanaim ó narí šabpaó cuimáió oile acé caé do éabairt
 do laisíuib.” Tmallaíri Céileadairí ír íocáíóe maille mír
 a ládaíri an éaca amlaíó rín. Cúir oile fári bhupeadó
 3225 o'fearaib Mumhan .i. Ceallaé mac Cearbailé marí do
 éonhairic íré a muinntearí 'za oíuaríšain go tinnearíac
 ran éacé, do ling go hobann ar a eac ír aoubairt íré a
 muinntirí, “Éiríó ar bair n-eacáib,” ar íré, “ír oíbiríó
 uadib an luéc acá í nbarí n-ašaió.” Ašur zé aoubairt
 3230 rín ní do éacéuzaó aoubairt é, acé do teiteadó. Táiníš
 oon dá cúir rín šur šabpaó ríri Mumhan bhupeadó éuca, í
 n-aoiníeacé. Ué tría ba móri an t-árí baóí ar fuo míoze
 Ailbe an tan íoin. Óirí ní tugéaoí comairice do cléiríeacé
 íeocé laocé ann šan comíaríbaó do éabairt oíríá leacé ar
 3235 leacé. Ašur an tríacé do haincíoé laocé nó cléiríeacé leo,
 ní do éíocairíe do-níóir rín acé do íainnt íré íuaríeacé
 o'fášáil arta.

Tmallaíri Cormac mac Cuilleannáin í oíoracé an
 éeacéacé. Šíóeacé do ling a eac í zclair uadí ír do túit
 3240 íeírean oí, ír do éonncacáí oíonš dā muinntirí do bí aš.
 teiteadó ar an maíóm é, ír tángacáí dā íoríacé šur
 éuiríeacáí ar a eac é. Ír ann rín do éonhairic Cormac
 dāta íaoimélaníoa dó féin, aó dā ainm, íaoí eacíá ír
 bíteicéamíarí ír íeancúra ír laíone an íeairí íoin, ašur
 3245 ír ead aoubairt an mío Cormac mír. “A mío íoníamín,”
 ar íré, “ná lean oíom-íá, acé beirí ar tú marí ír íeairí go
 oíocíraíó mío, ašur do inníí mé oíit go muiríbíóe ran
 zcaé-íó mé. Tmallaíri Cormac íoimíe ašur fá íomóa íuil
 oaoíne ír eac ar íeacé na ílíze rín šur íeíorííaríoa coríá
 3250 oíeríó an eicé do bí íaoí, íé íleimíne na ílíze ó loríš na

Now the sudden defeat of the Munstermen was owing to two causes, namely, Ceileachair, kinsman of Ceann Gheagain, one time king of Munster, mounted his horse, and when he had mounted he said: "O freemen of Munster," said he, "fly this awful battle and leave the clerics themselves to fight, as they accepted no other offer but to give battle to the Leinstermen." With that Ceileachair and a multitude with him quitted the battle-field. Another cause of the defeat of the Munstermen was that when Ceallach, son of Cearbhall, saw his people being smitten stoutly in the battle he suddenly mounted his horse and said to his followers: "Mount your horses," said he, "and dismiss those that are opposed to you," and though he said this it was not to fighting he referred, but to flight. It followed from these two causes that there was a general rout of the men of Munster. Alas, great was the slaughter throughout Magh nAilbhe on that occasion. For clerics were no more spared than laics, but were slain equally with them on either side; and when they spared a cleric or a laic, it was not through mercy but through avarice they did so, in the hope of getting ransom-money on their account.

Cormac son of Cuileannan went to the forefront of the leading battalion. But his horse jumped into a drain under him and he got unhorsed, and a party of his followers who were fleeing from the battle saw him and came to his aid and placed him on his horse. Then did Cormac notice a freeborn foster-son of his own, whose name was Aodh, a man learned in wisdom, in law, in history and in Latin, and king Cormac spoke to him thus: "Beloved son," said he, "do not stay with me, but escape as best thou canst; and I told thee that I should be slain in this battle." Cormac advanced, and much blood of men and steeds lay along his path, and the hind legs of the horse under him slipped through the slipperiness of

folá. Tuicir an t-eac léir rin tar a hair go tairla
 Cormac fúite, gur bhuiréad a muinéal ir a óruim mar
 don ran earcar roin. Agus aubairt ag tuicim óó: In
 manus tuas et relq. Éadair ran tpiát roin agus tigiú an
 3255 muinneari malluigíte gur gabadar da nḡadotab ann, agus
 do beanaó a ceann de.

Aoiri Doctúiri Hanmeri 'n-a éroime gurab le loclon-
 naib do éuit Cormac mac Cuileannáin ir Cearball mac
 Muirigéin ní laigean, an tan pá haoir don Tigearna 905.
 3260 ḡiúeas ní fíori do Hanmeri ro; óiri níori éuit Cearball
 ann, agus ní hias loclonnaig do éuir an cat aét flann
 Sionna ní éiréann, mar ir pollur ar an rtairi né riáóteari
 Cat bealaig Muḡna, mar ar éuit Mac Cuileannáin.

1 b'fíoriórad íomóiri an catá-ro do marbaó Ceallac
 3265 mac Cearball ní Orruige ir a mac. Ir móri do
 éléiricib maite ir do míoḡaib, do éaoiréacáib ir do
 laócriaó, do marbaó ran cat-ro. Do marbaó ann
 foḡarac mac Suibne ní Ciarríóde, ir Oilill mac Eoḡain,
 uirne uaral óḡ easnuide, ir Colmán abb Cinn Eitig
 3270 aroollam b'ieiteamhair éiréann, ir rocuide mhóri mar
 don mui. Ag ro na huairle do éuit ann .i. Cormac ní na
 nDéire, Dubagán ní b'feari Maige; Ceannraoláó ní ua
 ḡConaill; Conn a hárar, Ainéirliir o'áib Toirpdealbaisḡ,
 Eiríon ní Eiríne do bí ar ionnarbaó ran Muimain; Maol-
 3275 muaid, Maodagán, Dub óá buiréann, Conall, Fearaóac, Aoó
 ní ua Liactáin, ir Doimnall ní Dúin Cearmna. Ir ias tpiá
 do b'uir an cat-ro ar Muimneacáib .i. flann mac Maol-
 feaclainn, ní éiréann, ir Cearball mac Muirigéin, ní
 laigean, ir Taóḡ mac Raoláin, ní ua ḡCinnrealaig, ir
 3280 Teimeanain ní ua nDeaḡaó, Ceallac ir loicán óá mḡ na

the way which was marked with blood. Thereupon the horse fell backwards and Cormac fell under it and his neck and back were together broken in that fall; and as he fell he said: "Into Thy hands, O Lord," etc. He died on the spot, and the unruly folk came and assailed him with javelins and his head was cut off.

Dr. Hanmer says in his chronicle that it was by the Lochlonnaigh that Cormac son of Cuileannan, and Cearbhall son of Muireigen, king of Leinster, fell in the year of the Lord 905. But this statement of Hanmer's is false, for Cearbhall did not fall on this occasion, and it was not the Lochlonnaigh who fought the battle but Flann Sionna, king of Ireland, as is evident from the historic tract called the "Battle of Bealach Mughna," in which battle the son of Cuileannan fell.

Now in the very beginning of this battle Ceallach, son of Cearbhall, king of Osruighe, and his son were slain. Many were the good clerics, the kings, the chiefs and the warriors that were slain in this battle. There were slain there Foghartach son of Suibhne, king of Ciarraidhe, and Oilill son of Eoghan, a young prudent noble, and Colman, abbot of Ceann Eiteach, chief judicial ollamh of Ireland, and a large crowd with them. The following are the nobles who fell there, namely, Cormac, king of the Deise, Dubhagan, king of Fear Maighe, Ceannfaolaidh, king of Ui Conaill, Conn of Adhar, Aineisliis of Ui Toirrdhealbhaigh, Eidhion king of Eidhne, who had been banished to Munster, Maolmuaidh, Madagan, Dubh dha Bhuireann, Conall, Fearadhach, Aodh king of Ui Liathain, and Domhnall king of Dun Cearmna. And those who won the victory over the Munstermen are Flann, son of Maoilseachlainn, king of Ireland, and Cearbhall, son of Muireigen, king of Leinster, and Tadhg, son of Faolan, king of Ui Cinnsealaigh, and Teimheanain, king of Ui Deaghaidh, Ceallach and Lorcan two kings of the Cineals, and Inneirghe, son of

3285 gCineál ašur Innéirge mac Duibgiolla ní Ó nDóna;
 Pollamain mac Oilioila ní Fotopra feaó; Tuatál mac
 Ugarie ní Ua Muirfeadaig; Oóran mac Cinnéirio ní
 Laoighe; Maolcallann mac Feargailé ní na bFoiréuad; 1r
 Cleircén ní Ua mBairrce.

XXI.

Táinig iar rín flann Sionna ní Éiréann marcfhuaš
 móir míošó do cúir Ūarimada mac Cearbail 1 mige
 Ormuige 1 noiaó báir a dearbhrádaí Céallaiš mic Cear-
 bail do bí 1 bflaitéar Ormuige moime, sur éir fan éat-ro
 3290 aš congnaím lé Cormac, ar mbeir umal nó fá éoir do óiol
 mair tré beir 'n-a míf leiré Moša óó. 1r ann rín táng-
 adaí oirong 1 noaíl flóinn Sionna míoš Éiréann ašur
 ceann Cormaic mic Cuileannáin ada, ašur 1r ead aubhriadaí
 ní flann: "beata 1r fláinte éir, a ní éoreraig éimáct-
 3295 aig, aš ro ceann Cormaic míoš Mušan ašaimne éir, ašur
 amail 1r béar do na míošaió oile, tóšaió do fliafa ašur
 cuir an ceann fúir 1r foiróing é oot fliafaio. Óir fá
 nóir aš na míošaió moiat an tan do marbtaoi ní 1 gcaé leo
 a ceann do buain de 1r a cúir fá n-a fliafaio da foiróingé."
 3300 Sióeáó ní buiréadar tug ar an oiruing rín áct aitédar an
 gníóma roin do éabhairt oirua go mómóir, ašur aubhairt sur
 émuarige a ceann do buain don earpoš naoimta ašur do
 mair náé oirongad féin a foiróingé; ašur do gab flann
 an ceann 'n-a láim 1r do rós é go oirug 'n-a éiméall fá
 3305 éirí ceann coirreacda an earpuiš naoimta.

Ašur mugaó uair 1ar rín an ceann go honórac
 o'ionnuiš an cúirp mar a maibe Maonac mac Siadail
 comorba Comgail, ašur muga íé coirp Cormaic go Oirir
 Ūarimada sur haónaicead go honórac ann rín é.

3310 Cía tra an oiróir mair náé truaš an gníóm-ro .i. marbtaó

Duibhghiolla, king of Ui Drona, Follamhain son of Oilill, king of Fothorta Feadha, Tuathal son of Ughaire, king of Ui Muireadhaigh, Odhran son of Cinneide, king of Laoighis, Maolcallann son of Fearghal, king of the Forthuath, and Cleircen, king of Ui Bairrche.

XXI.

After this Flann Sionna, king of Ireland, came with a large royal host of cavalry to place Diarmaid, son of Cearbhall, on the throne of Osruighe in the room of his brother Ceallach, son of Cearbhall, who reigned in Osruighe before him and who fell in this battle as he was helping Cormac, to whom as king of Leath Mogha he was subject as to the payment to him of tribute. It was then that a party came to Flann Sionna, king of Ireland, bringing with them the head of Cormac, son of Cuileannan, and they said to Flann : " Life and health be thine, O slaughtering powerful king ; behold we have the head of Cormac, king of Munster, for thee, and according to the custom of the other kings lift thy thigh and put the head under it and press it beneath thy thigh. For it was the custom of the kings that preceded thee, when they had slain a king in battle to cut off his head and to press it beneath their thighs." But instead of thanking this party he reproached them severely for this deed, and said that it was a pity to behead the holy bishop and added that he would not press it ; and Flann took the head in his hand and kissed it, and thrice turned round in full circle with the blessed head of the holy bishop.

And then the head was reverently carried from him to the body, at which was Maonach, son of Siadhal, comhorba of Comhghall, and he took the body of Cormac to Disirt Diarmada, and it was there buried with honour.

What heart but must rue this deed, the slaying and

17 ceartaḁ an taine naomta do ba mó eagna o'fearaib
 éireann 'n-a comaimpiti, faoi i nḡaeúilg 17 i laithin aghur
 an t-aipearpos lánríabítead iothan uimuiḡtead ḡeann-
 naiḁe iadḁ, ceann foiceadail 17 fíieagha 17 foibéar,
 3315 aghur aithriú dá cúigeaḁ Muḡan!

Do éill iomoiḡio f'ann Sionna ní éireann ari b'fágbáil
 Diaimada mic Cearbaili i riḡe Oiriuiḡe 17 ari noéanaim
 ríotha iori é féin 17 a b'ráitib. Tillio laigín tairi a n-ai-
 mar an ḡeáona ḡo mbuaio ḡcorcari. Táimig iari rin
 3320 Cearbaili mac Muiriḡéim ní laigean iomine ḡo Cill Dara
 17 oiriḡe móri o'fearaib Muḡan i láim aige 17 f'laitearitaḁ
 mac Ionḡainéim mari don iú. Tuḡaḁ iari rin f'laitearitaḁ
 ḡo Cill Dara, aghur ḡabairi cliai laigean aḡ tabairi
 acḡmaráin móiri oó, óiri fá earib leo ḡurab é ba ciontaḁ
 3325 iur an ḡcaḁ do éiri.

Ari n-éag iomoiḡio do Cearbaili ní laigean do léigeaḁ
 f'laitearitaḁ amaḁ, aghur i ḡcionn bliathna do éionn-
 laic Muireann bancomoriba b'riḡe é 17 do éiri f'luasḡ
 móri do éleiri laigean da coméaḁ ḡo iáimig ḡo Maig
 3330 nairib, aghur ari iocḡain na Muḡan amlaio rin oó, do
 éuaio da mairiḡiti féin .i. ḡo hlinir Caḁaig 17 do éait
 real da aimpiti ḡo c'ráibítead caonóúiaḁtaḁ innte ḡo
 oḡáimig amaḁ a hlinir Caḁaig ariú do ḡabáil riḡe Muḡan
 i noiaio báiri Ouib laḁtḡa mic Maolḡuala fá ní ari an
 3335 Muḡain reaḁt mbliathna o'éiri Comaia; ḡuri éait real
 bliathan i b'f'laitear Muḡan da éiri rin, amlaio arii rein-
 leabairi annálaḁ Cluana hEiríneaḁ f'ionntain i laoiḡir lé
 ḡcuiḡeari ríor an caḁ-ro bealaig Muḡna mari a léaḡḁari
 i laoiḁ reanḁura do rinne Dallán ollam Cearbaili ríogḡ
 3340 laigean mari a ḡcuiḡeann éirim an caḁa-ro ríor ḡo cumairi,
 17 mari a luaiḁeann na huairle 17 an líon f'luasḡ do éuit

hewing of the holy man, the wisest of the men of Ireland in his time, a man learned in Irish and in Latin, and a most virtuous chaste, pure, prayerful, pious archbishop, leader in teaching in true wisdom and good morals and high king of the two provinces of Munster !

And Flann Sionna, king of Ireland, returned, having left Diarmaid son of Cearbhall on the throne of Osruighe, and having made peace between himself and his kinsmen. The Leinstermen similarly returned in the flush of victory. After this Cearbhall son of Muireigen, king of Leinster, proceeded on his way to Cill Dara bringing with him in charge a large body of Munstermen and with them Flaithbheartach, son of Ionmhainen. Then Flaithbheartach was brought into Cill Dara, and the Leinster clergy fell to reproaching him greatly, for they knew well that it was through his fault the battle was fought.

But on the death of Cearbhall, king of Leinster, Flaithbheartach was set free; and a year after Muireann banchomhorba of Brighid accompanied him out of the town and sent a large party of Leinster clergy to escort him till he reached Magh nAirbh, and when he had thus arrived in Munster he went into his own monastery to Inis Cathaigh, and there he passed some time in virtue and devotion, and came out of Inis Cathaigh again to assume the sovereignty of Munster after the death of Dubh Lachtna, son of Maolguala, who was king of Munster seven years after Cormac; and he was for some years after that king of Munster, as is stated in the old book of the Annals of Cluain Eidhneach Fionntain in Laoighis which gives an account of the Battle of Bealach Mughna, as we read in the historic poem which Dallan, the ollamh of Cearbhall, king of Munster, composed in which he gives an abridged summary of this battle, and in which he enumerates the nobles and gives the numbers of the hosts that fell therein. But I shall

ran éad-ro. Síodad ní éuirfead von laoiú anro adt an
céadomann oi, vo bñíð sup luaidéamari na huairle vo méir
a n-anmann iomáinn éuar. Ag ro an iann:

3315

Cormac feimean foðarad,
Colmán ceallad cruaid n-uðra,
So ré míle coréradar
i gcat bealaíð muaid muðna.

Da éir rin fuair flann Sionna ní éireann báir.

3350

Vo gáb niall glúnuib mac doða Finnleít mic néill
éaille mic doða Oirnoige mic néill fíaraið mic fear-
gaile mic Maoileóuin mic Maoilfíuicéuð mic doða uair-
ioðnaið vo fíol éireamóin nioðad éireann trí bliadna.
Vo haenuaidead donad Taillean leir. Ir é an niall-ro

3355

vo éuaid mari don mé neair Gaedéal vo éadbairt éada vo
Loélonnaið Loéa dá éad i nulloib, sup marbad iomad
vo Loélonnaið ir vo Gaedéalaib ran éad roin. Ir i
bflaítear néill iomorro tuðad Cat Cinn fuaid ar laiguib
lé híoimari taoiread Loélonnad, áit ar éuit ré céad vo

3360

laiguib ann um máolmóda mac Muireigéin ní laideari
leire, um úgaire mac Oiliolle, um Muðróin mac Cinnéioir
ní na oirí gComann ir laoiðre, agus iomad vo éaduib
uairle oile nad áimúgítear anro.

Ir fán am-ro vo éuaid Oitiri taoiread vo Loélonnaið

3365

so rluad líonmari mari don iur ó Loé dá éad so halldain
agus tug Caup mac doða cat éóib, sup éuit Oitiri ir iomad
vo Loélonnaið ann. Ir i bflaítear néill glúnuib
tánuig loingear móri vo Loélonnaið i néiuinn mari don mé
Sicric ir mé cloinn íomari sup gabrad baile áta Cliaé

3370

o'aiméoin feari néireann.

Tionólair niall glúnuib ní éireann mórluad leire
Cunn so utug cat vo Loélonnaið ag áé Cliaé, áit ar

set down here only the first stanza of the poem, since I have mentioned the nobles by name above. Here is the stanza :

Cormac, of Feimhean, Foghartach,
Colman, Ceallach of hard combats,
With six thousand, fell
In the Battle of proud Bealach Mughna.

After this Flann Sionna, king of Ireland, died.

Niall Glundubh, son of Aodh Finnleith, son of Niall Caille, son of Aodh Oirndighe, son of Niall Frasach, son of Fearghal, son of Maolduin, son of Maoilfrithrigh, son of Aodh Uairiodhnach of the race of Eireamhon, held the sovereignty of Ireland three years. He renewed the fair of Taillte. It was this Niall who went with a force of Gaels to give battle to the Lochlonnaigh of Loch da Chaoch in Ulster, and many Lochlonnaigh and Gaels were slain in that battle. It was also in the reign of Niall that the Battle of Ceann Fuaid was won over the Leinstermen by Iomhar, a Lochlonnach chief, wherein fell six hundred Leinstermen under Maolmordha, son of Muireigen, king of Iarthar Lithfe, under Ughaire son of Oilill, under Mughron son of Cinneide, king of the Three Comanns and of Laoighis, and under many other nobles not mentioned here.

It was about this time that Oitir, a Lochlonnach chief, with a numerous host went from Loch da Chaoch to Alba, and Caus, son of Aodh, gave them battle, wherein Oitir and many Lochlonnaigh fell. It was in the reign of Niall Glundubh that a great fleet of Lochlonnaigh came to Ireland together with Sitric and the children of Iomhar, and they seized on the town of Ath Cliath in spite of the men of Ireland.

Niall Glundubh, king of Ireland, assembled the main host of Leath Cuinn and gave battle to the Lochlonnaigh at Ath Cliath, wherein he himself was slain together with

marbhad é féin i r Concubair mac Maoilfeaclainn níos-
 údanna Éireann, i r Aoð mac Eoðagáin ní ulað i r Maoilmiotó
 3375 mac Flannagáin ní bpeas, Maoileiraoibhe ó Duibhíonnaig
 ní Oirgiall, i r iomaðo do thaoireaduib i r do údoinib oile ó
 rin amad.

Do gabh Donncað mac Floinn tSionna mac Maoilfeac-
 lainn mic Maoilruanuið mic Donncaða mic Domhnaill mic
 3380 Muircáda mic Diarmada mic Aimeadúig Cáoið mic Conaill
 Súitbinn mic Suibne Meinn do ríol Éireamóin níosad
 Éireann fíche bliadán. Sorimflait ingean Floinn mic
 Conaing mádaui an Donncaða-ro agur Saðb ingean
 Donncaða mic Ceallaið níos Orpuiðe fá bean do. Agur
 3385 do réir leabhair Aro Maca do éuað an Donncað-ro mac
 Floinn ní Éireann go bfuinn mórui leir do véanaim mórui
 nó cloið timcheall Saiðre Ciaráin, ar fíoráileam a mna
 .i. Saðb ingean Donncaða mic Ceallaið: óir fá tnuéad lé
 mórui nó cloið timcheall gada hairuðille i nÉirinn agur a
 3390 cill féin .i. Saiðri gan mórui; óir i r i Saiðri Ciaráin do
 bioð adnacal níosruibe Orpuiðe an ionbaid rin. Tán-
 gadaui uime rin fíri Míuðe go tulaið nDonncaða láim pé
 Saiðri anoir i r do gabadaui ag véanaim an cloið gac laoi
 timcheall na cille; gonað ann rin mánuig coirp Donncaða
 3395 mic Ceallaið .i. ní Orpuiðe da adnacal go Saiðri, agur i
 noiað a adnaicte, iar ticiðe ad toiréadair na hoitche,
 tángadaui naonbair do époránaib ciabada cíorúba ar an
 uaið guri gabadaui ag cliaiaíuðe adt, amail i r béar do
 époránaib ó fíoin anall; agur fá gile a rúile i r a briacla
 3400 iona rneadta, i r fá uibhe iona gual gabann gac ball
 oile úioð.

I r amlaib iomorro tángadaui i r uaim leo do níos
 Orpuiðe; i r gac uime atéioð iao do-níuð galair laoi go
 n-oitche úoib. Ag ro an uaim:

Conchubhar, son of Maoilseachlainn, royal heir to the sovereignty of Ireland, and Aodh, son of Eochagan, king of Ulster, and Maoilmithidh, son of Flannagan, king of Breagha, Maolcraoibhe O Duibhshionnaigh, king of Oirghiall, and many other leaders and men as well.

Donnchadh, son of Flann Sionna, son of Maoilseachlainn, son of Maolruanuidh, son of Donnchadh, son of Domhnall, son of Murchadh, son of Diarmaid, son of Airmeadhach Caoch, son of Conall Guithbhinn, son of Suibhne Meann of the race of Eireamhon, held the sovereignty of Ireland twenty years. Gormfhlaith, daughter of Flann, son of Conaing, was the mother of this Donnchadh, and his wife was Sadhbh, daughter of Donnchadh, son of Ceallach, king of Osruighe. And according to the book of Ard Macha this Donnchadh, son of Flann, king of Ireland, went with a large party to build a wall or fence round Saighir Chiarain by the direction of his wife, namely, Sadhbh, daughter of Donnchadh, son of Ceallach ; for she felt envious at there being a wall or fence round every principal church in Ireland, while her own church, that is Saighir, was without a wall ; for the burying place of the kings of Osruighe was at Saighir Chiarain at that time. Accordingly the men of Meath came to Donnchadh's mound beside Saighir to the west, and they set themselves to build the fence round the church day by day ; and at this time the body of Donnchadh, son of Ceallach, king of Osruighe, was brought to Saighir to be buried ; and after it was buried, when the darkness of night had set in, nine hairy jet-black crosans came upon the grave and set to choir-chanting as crosans are wont to do ever since, and their eyes and their teeth were whiter than snow, and all their other limbs blacker than blacksmith's coal.

They had come, it seems, bringing with them a lay for the king of Osruighe. And all who saw them grew sick a day and a night at the sight. Here is the lay :

- 3405 muinntear Ónnéada móir mic Ceallaigh
 Coimnead nabadair,
 Cluapa binne bío ag glaothais
 Sinne ar rluadhais ;
- 3410 sluaigh ag míolradó muige lánna,
 Tighthe óla,
 Óghná fionna, flata riala,
 Maidte móra ;
- 3415 Tár a éla ar ir a éiteairn,
 Coimnead oedghluais,
 Speada rirte inr an rámhghéin,
 Críle creathnuail ;
- Crota cuirleanna go gcuibhe
 Filíde faibhe,
 La dán noat-nglan tighoir go rígh
 Raethair Raighne.
- 3420 Uoo uor uoo dán a mhic ríogh Raighne
 Go raethib,
 Cairde na cuirri cairde an mhuirri
 Uo bí goo aethir ?
- 3425 Rongaba greim uon fíor
 Ro oirfíoríoo uile,
 Álainn an ríot for a faibhe
 For bíot mbuibhe ;
- 3430 bapair bapair for a anna
 Uair ro cluimntear
 Mór a luad iar nool ran alltar
 Sinne a muinntear.

Uo cleadad íompario leir an gléiri rin ó érónao na
 hoibhe go maidoin beir ag cluapaidéat leir an suain rin
 3435 ar uais Ónnéada gad n-oióche, gurí fár trío rin ceirt
 ar éléirib ir ar laothib, óir ba hionghad leo oedhna
 go pollur i goimnead éuirr an ríogh lángháibhígh rin.
 Fá cuir íompario uo érába an ríogh rin faoiríoin mhic ir
 gladad éuirr Críor ir uirnaighthe óútríadad. Fá cuir fór
 3440 uo éonóútríadad clábaio biaó ir lón uo éur uo éabairt
 uo boethib Ué i n-uileféilrib na n-aprtal i ngad uile
 airocill i nOrruigh. Uo éuiréad fór uilleadad nó suine
 boet ar alríom ar ron Ué i ngad tead muinntire i

The people of Donnchadha Mor son of Ceallach,
A proud quarterage,
Melodious bands who are calling out
Are we when on a hosting :
Hosts hunting, full plains,
Houses for drinking,
Fair young women, hospitable princes,
Great nobles ;
The shout of his companies and his troops,
The quarterage of a good host ;
Ranks of skirmishers in the summer sun,
Drinking cups, feast-shouts ;
Harps and pipes in harmony,
Filés of Faibhle
With a fair new poem they used to come
To the gracious king of Raighne ;
Dod dor dod dan, O son of the king of Raighne,
With prosperity,
Where are the goblets where the friendship
That thy father had ?
May a pang seized us for the man
Whom all chanted for,
Excellent the course on which he was
In the fair world ;
Baptais baptain on his soul
Since it is heard,
Great his reward after going to the other world,
We are his people.

Now this band used to keep chanting this lay from nightfall till morning every night over the grave of Donnchadh, so that a doubt arose in the minds of clergy and laity, for they were surprised that demons should be openly attending the body of that most virtuous king. Indeed among the pious practices of the king were frequent confession and the receiving of the Body of Christ and fervent prayers ; and among his exercises of holy zeal was to send food and provisions to be given to God's poor in each principal church in Osruighe on each of the apostles' feasts. Moreover, he used to place an orphan or a poor man to be maintained for God's sake in every

nOrruige timcheall, agus fóir trí péillce nó trí mála
 3445 leađairi i nGac teac, mar atá mála i n-a gcuiread gac
 don don muinntir deacmair an bío do hicti leir, agus
 mála iona gcuiread gac don a mhir Míicil, agus an tpeaf
 mála iona gcuirear tuirtin ciurc do bío ar ioncáib
 mna an tige lé mar na mboct gur ná moidead moinn don
 3450 deacmair ná don mhir Míicil.

Dála na gcléiread do-níu tréigeanar ir uimaidge fead
 trí lá go bpoillrigcti dóib ciuó fáir leanrao na deamna
 corp an nioz; go tóainz aingeal Dé i bfiir go céile Dé
 do éineal fíacac mic Néill do bí ran comóail rin. “Ir
 3455 maic,” ar an t-aingeal, “do minneabair an tiorcad roin
 do déanam. Naonbair iomorro do cléirí Ó gCoingeoir
 iao rúo, agus ir é ro an tpeaf feacat tangeadair i néirinn
 a hirpeann agus ó nar féadadair áiac o’fagáil ar an
 níz úo ’n-a beacair, acáio iao n-a éag ag déanam buair-
 3460 eairéa ór cionn a cuirp; agus déantair airpeann ir
 uirce coirpeadca amáiac lib-re,” ar an t-aingeal, “agus
 cmoitcear ar an uaidz agus ar an moiliz uile é, agus im-
 teocáio na deamna uile.”

Do mionad rin agus tangeadair cliair Ó gCoingeoir i
 3465 peacairéan éan gcoirpou b ran deoir ór a gcionn, agus
 níoir lámrao luige ar úir na peilge ón gcoirpeadca
 do minnead uirpe. Agus aoubraoar nar bpoirail an
 tiorcad ir an coirpeadca do mionrao an cliair ar an
 uaidz “óir do beimír-ne i noiair an cuirp ran raozal
 3470 ó nac fuil cumáca agairn ar a anam ar neam.” Agus
 leir rin do imctiz riao a haímar cáic ir ní facadair ó
 roin i lé iao. Ir rán am roin do bí an cioran Fionn
 Ó Cionga ir Mac Rionntac O Conoiráin ann, agus ir iao
 do meabruiz an tuaim péamiráirte ó cléirí Ó gCoingeoir
 3475 pé linn beic ag cliairairéac ar uaidz Donnacáca mic
 Cealllaiz nioz Orruige dóib, ir do leanadair an tair
 péamiráirte don éiorántacat mar ealaóain go báir.

household throughout Osruighe, and had besides three purses or three leather bags, to wit, a bag in which each person of the household put a tithe of the food he ate, and a bag in which each put his Michael's portion, and a third bag in which a portion of beeswax was put, which was at the disposal of the housewife to dispense to the poor who had got no share of the tithes or of the Michael's portion.

As to the clerics, they fasted and prayed for three days that it might be made known to them why the demons attended the king's body; and an angel of God appeared in a vision to a servant of God of the race of Fiachaidh son of Niall, who was in that assembly. "Ye have done well in keeping that fast," said the angel, "now these are nine of the company of Ui Coingheoidh, and this is the third time they have come to Ireland from hell; and since they could not find an occasion against this king during his life, they are causing a disturbance over his body after his death; and do ye have Mass said and water blessed to-morrow," continued the angel, "and let it be sprinkled on the grave and throughout all the churchyard, and all the demons will go away."

This was done and the company of Ui Coingheoidh appeared in the air above, in the form of jet black birds, and they did not venture to light on the churchyard ground because of its having been blessed; and they said that the fasting and the blessing of the grave by the clergy were necessary, "for we would be after his body on earth since we have not power over his soul in heaven." And thereupon they went out of sight of all and they did not see them ever since. It was about this time that the crosan Fionn O Cionga and Mac Rionntach O Connorain lived, and it was they who learned by rote the above mentioned lay from the company of Ui Coinghaoidh while they were chanting it above the grave of Donnchadh, son of Ceallach, king of Osruighe, and the two referred to practised crosantacht as an art until death.

XXII.

1r 1 bflaítear Donncaða mic fíoinn tSionna ní
 Éireann do munnas na gníoma-ro ríor. Óir 1r 1 uorað
 3480 a flaitir do gab Ceallaacán mac buaóacáin mé máio-
 teap Ceallaacán Cairil ceannap dá cóigeaó Mumhan ar
 feaó veic mbliadán. Féac map táinig Cinnéioe mac
 loicáin go Gleannamain 1 gcomóáil uairle Mumhan
 pul do míoğaó Ceallaacán asur do meap Cinnéioe teacé
 3485 ioiri Ceallaacán 1r míoğaé Mumhan. Sióeaó táinig mátaip
 Ceallaacán a Cairéal, óir 1r ann do comnuig rí 1 brocaip
 a hoireadó comorba páorais, asur ar teacé ran gcom-
 óáil oi aubairt mé Cinnéioe cuimniugaó ar an dáil do
 bi ioiri fíacáio Muilleatán 1r Córmac Cap fá oigreaé
 3490 Mumhan do beic fá feac ioiri an dá flioéé éiofraó uadé
 leacé ar leacé; gonad dá fáirnéip rin acá an rann-ro ar
 bmaépaib na mná:

3495 Cuimniğ a Cinnéioe éap,
 Dáil fíacac 1r Córmac Cap,
 Sur págraó Mumhan do roinn
 go ceap ioir a gcaoméioinn.

Asur táinig uáiteap na mná sur léig Cinnéioe
 flaitéap Mumhan do Ceallaacán.

Da éir rin do gabadap loclannais Ceallaacán 1 gceilg,
 3500 sur beanaadap ríol neogain 1r Dál gCair amac dá n-aim-
 éoin é. Iap mbureaó iomorpio iomao cat do Ceallaacán
 1r uáirleib Muimneacé ar loclonnaib, asur iap n-a
 n-ionnabacé ar an Mumhan, 1r í comairle ar ar éinn
 Siuric mac Tuirgeir fá haruataioeacé oipa cleamnap do
 3505 luadó mé Ceallaacán, map acá a fíup féin béibionn ingean
 Tuirgeir do tabairt map baincéile óó, asur raoirre dá
 cóigeaó Mumhan do beic aige ó loclonnaib gan asra gan

XXII.

It was in the reign of Donnchadh son of Flann Sionna, king of Ireland, that the following events took place. For it was in the beginning of his reign that Ceallachan, son of Buadhachan, who is called Ceallachan of Cashel held the sovereignty of the two provinces of Munster ten years. Now Cinneide, son of Lorcan, came to Gleannamhain to an assembly of the nobles of Munster before Ceallachan was inaugurated, and Cinneide sought to come between Ceallachan and the sovereignty of Munster. But Ceallachan's mother came from Cashel, for it was there she dwelt with her tutor, Patrick's comhorba, and coming into the assembly she asked Cinneide to remember the agreement come to between Fiachaidh Muilleathan and Cormac Cas that the descendants of both should alternately inherit Munster, and this is expressed by this stanza on the woman's words :

Remember, O pleasant Cinneide,
The agreement of Fiachaidh and Cormac Cas!
How they left Munster to be shared
Justly among their fair offspring.

And as a result of the woman's discourse Cinneide left the sovereignty of Munster to Ceallachan.

After this the Lochlonnaigh seized on Ceallachan by treachery, and the siol Eoghain and the Dal gCas rescued him in spite of them. But when Ceallachan and the Munster nobles had defeated the Lochlonnaigh in many battles and had driven them out of Munster, Sitric, son of Turgesius, who was their leader, hit upon the plan of arranging a match with Ceallachan, to wit, to give him his own sister Beibhionn, daughter of Turgesius, to wife, and to allow him to possess free the two provinces of Munster, without retribution or claim respecting them on

éilnuḡaḡ 'n-a tuidḡ ari, ionnnur an tan do maḡaḡ Ceallaḡán
 ari a ionḡaib féin do rópaḡ a feḡpaḡ ḡo muirḡḡe é
 3510 féin ir an mḡeo ḡ'uaipḡib Muirḡneac do bidaḡ maḡ don
 mḡ; aḡur do léiḡ coḡaḡ na ceilḡe rin le Donnḡaḡ mac
 Flóinn ní Teapḡaḡ ari mbeit i bḡaltanaḡ ní Ceallaḡán
 do tḡe ḡan cíoḡ Muirḡan do ḡiol mḡ, aḡur uime rin don-
 tuḡḡir do Siḡmuc an cealḡ ḡ'omirḡ ari Ceallaḡán ir ari
 3515 uaipḡib Muirḡneac. Leir rin cuipḡ Siḡmuc teacḡa do luaḡ
 an cleamḡara ní Ceallaḡán aḡur ari moḡtaim do na teacḡ-
 aib do laḡaḡi Ceallaḡáin ir eaḡ do coḡaḡi mórḡ'luaḡ do
 ḡabaiḡ leir do rópaḡ na mná. “Ní haḡlaḡ ir cóiḡ,” ari
 Cinnḡeḡe mac loḡcám, “óḡi ní tḡeaḡaḡ an Muirḡa
 3520 ḡ'áḡbáil ḡan coḡnaḡ; aḡur ir eaḡ ir inḡeanta ḡuit
 neaḡ ḡ'luaḡ ḡ'áḡbáil aḡ coimḡeaḡ na Muirḡan aḡur
 ceitḡe riḡeo mac tiḡeaḡina do bḡeit leat do rópaḡ na
 mná.”

Aḡur ir i rin comaiḡle ari ari cinneac leo; aḡur ari
 3525 tḡmaḡl ran tuḡaḡ roim do Ceallaḡán an oḡḡe ḡul
 mḡmḡ ḡo hḡt Cliaḡ, fiaḡmḡḡir Mórḡ, inḡean doḡa mic
 Eaḡac inḡean míoḡ inḡe Flonḡḡaḡl do ba beaḡ do Siḡmuc,
 cḡeaḡ ḡá mḡibe aḡ tḡeanaḡ cleamḡara ní Ceallaḡán i
 noiaḡ ari tḡuit ḡ'uaipḡib loḡlonḡac leir? “Ní ari a leaḡ
 3530 luaḡḡeaḡ an cleamḡaḡ liom,” ari ḡé, “acḡ ari tí ceilḡe
 ḡ'omirḡ ari.”

beaḡḡaḡ an beaḡ leir na bḡaḡmḡib rin, ari mbeit ḡr
 i nḡmḡ ḡolaḡḡeaḡ ní Ceallaḡán ní cian ḡ'aḡmḡiḡi mḡime
 rin, ón tḡacḡ do coḡnaḡ i bḡoḡe laiḡe é, aḡur do-ní
 3535 moicḡiḡe ari mḡoim ari n-a mḡmḡac ir tḡeo óḡ íḡeaḡ ari an
 maḡon 'n-aḡi ḡaḡil Ceallaḡán do beit aḡ teacḡ; aḡur maḡi
 mḡmḡ Ceallaḡán do laḡaḡi beipḡ ḡiḡe i bḡóḡ ḡá leit é
 aḡur noḡtaḡ ḡó an cealḡ do bí ari n-a holḡmḡaḡ aḡ
 Siḡmuc 'n-a coḡaḡi ní a mḡmḡaḡ; aḡur maḡi do mḡeaḡ
 3540 Ceallaḡán tḡlleaḡ ní mḡibe ḡé ari cumḡaḡ ḡó óḡi do báḡaḡi
 na mḡiḡe ari ḡac leit don mḡo lán do ḡoḡaḡib loḡlonḡac
 i n-oḡiḡil ari a ḡabáil. Maḡi do coḡaḡi tḡlleaḡ taḡi a

the part of the Lochlonnaigh ; in order that when Ceallachan should go under his own protection to marry his sister, himself and all the Munster nobles who were with him might be slain ; and he communicated the secret of this plot to Donnchadh, son of Flann, king of Tara, who was at enmity with Ceallachan through his not having paid him the rent for Munster, and hence he consented to Sitric's carrying out his treacherous design on Ceallachan and the Munster nobles. Thereupon Sitric sent envoys to Ceallachan to give tidings of the match, and when they came into his presence, what he proposed to do was to take a large host with him when going to marry the lady. " That is not right," said Cinneide, son of Lorcan, for it is not right to leave Munster without defence ; and what thou shouldst do is to leave a force to hold Munster and to take four score lords' sons with thee on going to marry the lady."

And this was the counsel they adopted. And as Ceallachan was going on this journey; the night before he arrived in Ath Cliath, Mor, daughter of Aodh, son of Eochaidh, daughter of the king of Inis Fionnghall, wife of Sitric, asked why he was making a match with Ceallachan, seeing he had slain so many Lochlonnach nobles. " It is not for his good this match is arranged by me," he answered, " but with a view to practising treachery against him."

At these words the lady started, as she had been long secretly in love with Ceallachan from the time she saw him at Port Lairge ; and she rose early the next morning and went secretly along the path on which she thought Ceallachan was coming ; and when he came up to her she took him aside and informed him of the plot which Sitric was hatching against him in order to kill him ; and when Ceallachan thought of returning he was unable to do so, as the fields on either side of the road were full of companies of Lochlonnaigh ambushed for the purpose of capturing him. As he made an effort to return they sprang

3545 aíṛ luigṭearí leo-ṛan ṵa ṡaḁ leíṭ aṛí aṡur maṛbṭearí ṵṛong
 ṵo na huairlīb ṵo bí 'n-a ṛoḁaṛí, íṛ maṛbṭearí leo-ṛan maṛ
 an ṡeḁaṵna luḁṭ ṵo na loḁlonnaib. ṡiṵeaḁ línṡiṵ an-
 tṛom an tṛluaiṡ aṛí ḁeallacáin ṡurí ṡaḁaḁ é ṛéin íṛ Donn
 Cuan mac Cinnéioṛḁ ann, íṛ ṛuṡaḁ ṡo hḁṭ Cliaḁ aṛí láim
 1aṵ, íṛ aṛ ṛin ṡo hḁṛo Maḁa maṛí a ṛaḁaṵaṛí naoi
 n-iaṛla ṵo loḁlonnaib ṡo n-a mbuioṛin ṵa ṡcoimḁeaṵ.

3550 Ṭála na ṵṛuínṡe ṵo ḁuaio aṛ ón ṡcoimḁlioḁṭ ṛoin
 ṵ'uaṛlīb Muimḁeaḁ, tṛuallaiṵ ṵon Muimáin íṛ noḁṭaiṵ a
 ṛeḁala ṵo ḁinnéioṛe aṡur leíṛ ṛin ollmuigṭearí ṵá ṛluaiṡ
 lé Cinnéioṛe ṵo tóṛaiṵeaḁṭ ḁeallacáin, maṛí aṭá ṛluaiṡ ṵo
 tíṛí íṛ ṛluaiṡ ṵo muíṛ; aṡur ṵo ṛinne tṛaoṛeaḁ aṛí an
 3555 ṛluaiṡ ṵo bí ṵo tíṛí ṵo Ṭonnḁaḁ mac Caoimḁ ṛí an ṵá ṛear-
 maiṡe, aṡur ṵo ṡaḁ Cinnéioṛe aṡ cuṛí meíṛniṡ ann aṡa
 imaoiṵeaḁ aṛí ṡo ṛaḁaṵaṛí aoimḁí ṵeaṡ ṵa ṛinnṛeariaib 1
 bṛlaṭear Muimán, maṛí aṭá Aṛiṭṛie, Caṭal mac ṛionṡaine,
 ṛionṡaine mac Caṭail, Cú ṡan Mláṭaṛí, Caṭal ṛé ṛáioṭí
 3560 Ceann ṡeaṡáin, Aoṛḁ, ṛlann Caṭiaḁ, Cairibṛie, Cṛioḁṭann,
 Eoḁaioṛ, íṛ Donṡur mac Naṭṛiaoiḁ. Ṭo cuíṛ Cinnéioṛe ṛóṛ
 ṵeioḁ ṡeḁaṵ ṵo Ṭál ṡCaiṛ leíṛ íṛ tṛuúṛ tṛaoṛeaḁ óṛ a
 ṡcionn, maṛí aṭá Coṛṛiaḁ lonṡaṛṡán íṛ Conṡalaḁ, aḁail
 aṵeíṛ an laoiṛ: Éíṛṡeaḁ ṛíḁe cḁaṵ buṛḁ ḁuaio.

3565 Aṡ ṛo an ṛiann aṛí an laoiṛ cḁaṵna aṡ aṭṛṛiuoṭal
 bṛiaṭaṛí ḁinnéioṛḁ:

Éíṛṡeaḁ ann Coṛṛiaḁ na ṡcaṭ,
 aṡur lonṡaṛṡán laṡaḁ,
 Éíṛṡeaḁ Conṡalaḁ ón linn,
 mo tṛí ṵeaṛbṛaíṛe aṵeíṛim.

3570

Ṭo cuíṛ Cinnéioṛe ṛóṛ cúíṡ cḁaṵ oile ṵo Ṭál ṡCaiṛ lé
 Síova mac Síova ó ḁloinn ḁoiléin ann, aṡur cúíṡ cḁaṵ
 oile ṵo Ṭál ṡCaiṛ lé Ṭeaṡaioṛ mac Ṭoimnaill 1 n-éaṡmaíṛ
 a ṛoeaḁaioṛ ṵo ṛluaiṡ ó ṛaoṛḁlannaib oile Muimán ann.
 3575 Ṭo cuíṛ an ṵaṛia móṛṛluaiṡ ṵo muíṛ ann aṡur ṛailḁe
 ṛionn ṛí Ṭeaṛmuimán 'n-a tṛaoṛeaḁ oṛṛa.

Ṭála na ṛluaiṡ ṵo tíṛí, tṛuallaiṵ aṛí an Muimáin 1

upon him from all sides, and a body of nobles who were with him were slain, and these in their turn slew a number of the Lochlonnaigh. But the bulk of the host bore down on Ceallachan and there captured himself and Donn Cuan, son of Cinneide, and they were taken to Ath Cliath as prisoners, and thence to Ard Macha, where nine Lochlonnach earls with their detachments detained them.

As to the company of Munster nobles who escaped from this conflict, they proceeded to Munster and told the news to Cinneide, who thereupon got ready two hosts to go in quest of Ceallachan, that is, a land force and a sea force, and he made Donnchadh, son of Caomh, king of the two Fearmaighes, leader of the land force, and Cinneide proceeded to encourage him, telling him that eleven of his ancestors were kings of Munster, to wit, Airtre, Cathal son of Fionghaine, Fionghaine son of Cathal, Cu gan Mhathair, Cathal who was called Ceann Geagain, Aodh, Flann Cathrach, Cairbre, Criomhthann, Eochaidh, and Aonghus son of Natfraoch. Besides, Cinneide sent ten hundred of the Dal gCais along with him with three leaders over them, to wit, Coscrach, Longargan and Conghalach, as says the poem : Let twenty hundred go northwards.

Here is the stanza of this poem which quotes the words of Cinneide :

Let Coscrach, of the battles, go there,
And Longargan, the lovable,
Let Conghalach, from the lake, go ;
I mean my three brothers.

Moreover, Cinneide sent thither five hundred more of the Dal gCais with Sioda, son of Sioda of the clann Cuilein, and five hundred more of the Dal gCais with Deaghaidh, son of Domhnall, besides the fighting men that went thither from the other free-born tribes of Munster. The second great force he sent by sea with Failbhe Fionn, king of Desmond, as their leader.

As to the land-force they proceeded from Munster to

3580 gConnaḋtaib̃ iṛ do léigeadar pceimholta go Muaid̃ iṛ go
 hIorruir iṛ go hUimall̃ do éionól̃ éneac̃ go forlongṣpóir̃
 Muimneac̃; aṣur ní cian do báodar an forlongṣpóir̃ aṣ
 fuireac̃ iṛ na pceimealtaiḃ an tan atconncad̃ar rluaḡ
 veigead̃ar aṣ teac̃t̃ da n-ionnraige, aṣur fá hé a lion
 veic̃ ṡcádo aṣur donóṡlaoc̃ 'n-a réam̃torac̃; aṣur mar
 ráinṡ do látair̃ fiaṛruig̃ir̃ Donncaḋ mac Caoim̃ cia hiao
 3585 an rluaḡbuiḋean roin. “Oream do Muimneac̃aib̃ iao,”
 ar ré, “mar atáio ṡaileang̃a iṛ luig̃ne do éloinñ Taioṡ
 mic Céin mic Oiliol̃la Óluim̃ aṣur f̃ir̃ ōealb̃na do r̃lioct̃
 ōealb̃aoit̃ mic Cair̃ mic Conaill̃ Eac̃luid̃ atá aṣ tabair̃
 neir̃t̃ a lám̃ lib̃-re tré commbáioḃ b̃raitéara ré cur̃ i
 3590 n-aḡaio ōanar̃ aṣur ré buaiñ éeallac̃áiñ r̃ioṡ Muḡan
 oioḃ. Aṣur atáio tr̃í taoir̃ig̃ aḡm̃ara i ṡceannar̃ an
 r̃rluaid̃-re, mar atá doḋ mac ōualḡura iṛ ṡaileang̃a uile
 uime, ōiarm̃aio mac f̃ionnacaḋa iṛ luig̃nig̃ uime, iṛ Donncaḋ
 mac Maol̃uoim̃naig̃ ór̃ fear̃aib̃ ōealb̃na ann; aṣur iṛ da
 3595 ōear̃b̃aḋ r̃in atá an laioḋ fear̃nc̃ura daiaḃ torac̃ an
 céad̃oranñ-ro:

atfuit̃ ronñ clanna Céin,
 aṣur ōealb̃aoit̃ ar doiñréim̃,
 aṣ toig̃eac̃t̃ iṛ an r̃luaḡaḋ,
 iṛ buḋ lib̃-re a n-ionmbual̃aḋ.

5600

Aṣur iṛ am̃laioḃ do báodar an r̃luaḡ-ro .i. cúig̃ céad̃ oioḃ
 'n-a luct̃ r̃ciaḋ iṛ cloioḋeam̃ aṣur cúig̃ céad̃ 'n-a raig̃-
 ueoir̃ib̃. Triall̃aio ar r̃in i oT̃ir̃ Conaill̃ an r̃luaḡ
 Muimneac̃ aṣur an f̃uireanñ roiñ táinṡ do conṡnam̃ leo
 3605 mar̃ don, aṣur c̃neac̃tar̃ an t̃ir̃ leo. Tis̃ Muir̃ceair̃taḋ
 mac an Ar̃naḋaioḃ o'iar̃raioḃ air̃ig̃ na ṡc̃neac̃ go háireac̃
 ar ōonncaḋ mac Caoim̃; aṣur aḋubair̃t̃ ōonncaḋ nac̃
 tiub̃raḋ ac̃t̃ f̃uig̃eall̃ ráruig̃ḋe na r̃luaḡ oḋ doñ éreic̃.
 Leir̃ r̃in tr̃éig̃ir̃ Muir̃ceair̃taḋ an r̃luaḡ aṣur cuir̃ur̃ teac̃ta
 3610 ór̃ íreal̃ go cloinñ Tuir̃ḡéir̃ i nAr̃o Maḋa 'ṡá f̃air̃néir̃

Connaught; and they sent skirmishers to Muaidh and to Iorrus and to Umhall to bring cattle preys to the Munster camp, and the camp were not long waiting for the return of the skirmishers when they saw a host in good array approach them, and their numbers was ten hundred, and a single youthful warrior at their head; and when they came up, Donnchadh, son of Caomh, asked what force was that. "A body of Munstermen," he replied, "to wit, the Gaileanga and the Luighne of the race of Tadhg son of Cian, son of Oilill Olom, and the men of Dealbhna, of the race of Dealbhaoth, son of Cas, son of Conall Eachluaith, who are giving you a helping hand through brotherly sympathy in opposing the foreigners and in rescuing Ceallachan from them. And there are three valiant leaders at the head of this force, to wit, Aodh, son of Dualghus, having all the Gaileanga under him, Diarmaid, son of Fionnachta, having the Luighnigh under him, and Donnchadh, son of Maoldomhnaigh, at the head of the men of Dealbhna; and as a testimony of this is the historical poem which begins with this stanza:

The clanna Cein are there,
And the Dealbhaoith all together
Coming to the hosting,
And they will fight on your side.

Now this host was thus constituted. Five hundred of them had swords and shields, and five hundred were archers. The Munster host and this force who had come to help them proceeded thence to Tir Chonaill and they spoiled the country. Muircheartach, son of Arnaladh, came to Donnchadh son of Caomh, and asked him to restore the cattle preys with good will; and Donnchadh replied that he would only give him what remained of the preys after the hosts had been satisfied. Upon this Muircheartach left the host and sent envoys secretly to the sons of Turgesius to Ard Macha informing them that the

uóib an rluaḡ Muimneac do beic aḡ tópaiúeac̃t Ceall-
ac̃án ar tí a buana amac̃.

Dála éloinne Tuigéir triallair a hAro Mača naon-
bar iapla ḡo n-a rluaḡ Loclonnaac̃, ir Ceallac̃án ir
3615 Donn Cuan i mbroio leo. Ioméúra rluaḡ Muim̃an triall-
air ḡo hAro Mača ir marbar a oapla da ḡóir do
Loclonnaib aḡur ar a élor ar n-a mápac̃ uóib Sircic ḡo
n-a rluaḡ do uul mé Ceallac̃án ḡo Dún Dealgan triallair
'n-a uópaiúeac̃t, aḡur mar do moéuig̃ Sircic iao aḡ
3620 teac̃t i ngar von baile, téio péin ir a rluaḡ 'n-a longair
ir Ceallac̃án ir Donn Cuan leo, aḡur tig an rluaḡ
Muimneac̃ ar imeall na triáḡa ar a ḡcomair, aḡur iao aḡ
aḡallma Loclonnaac̃. Aḡur leir rin ac̃éio cablac̃ móir aḡ
tigac̃t ran éuan éuca, aḡur tugadar Muim̃nig̃ aic̃ne
3625 ḡurab é failbe fionn ḡo n-a cablac̃ do bí ann.

Triallair failbe ḡo n-a cablac̃ ḡo péimóipeac̃ i noáil
na Loclonnaac̃ aḡur tug uet ar an luing i n-a maibe Sircic
ir Tori ir Maḡnur, aḡur luingir ar boio luinge Sircieaca
irteac̃ aḡur dá éloúeam̃ 'n-a dá láim̃; aḡur ḡabair aḡ
3630 ḡearmaõ na oéao lé maibe Ceallac̃án ceangailte von
treoláman, leir an ḡéloúeam̃ do bí 'n-a láim̃ éli, ḡur
rcaoil do Ceallac̃án ir ḡur léig̃ ar éláirib na luinge
anuar é; aḡur leir rin tug éloúeam̃ na láime cli do
Ceallac̃án. Téio Ceallac̃án a luing Sircieaca i luing
3635 failbe aḡur anair failbe aḡ coméuarig̃ain Loclonnaac̃
ḡur marbaõ trié anforlann Loclonnaac̃ é, ir ḡur beanadar
a éeann de. Tig fianḡal taoipeac̃ da muinntir 'n-a áit
ran éoinblioc̃t rin, ir beirir ḡo heapontac̃ ar bhollac̃
ar Sircic, ir teilgir iao ar don tap boio na luinge amac̃,
3640 ḡo noeac̃adar ḡo ḡman, ḡur báeõ amlar̃ rin iao.

Tig Séag̃da ir Conall dá taoipeac̃ oile ir beirir ar
dá b́ac̃air Sircieaca, .i. Tori ir Maḡnur ir beirir tap
boio na luinge amac̃ iao, ḡur báeõ amlar̃ rin iao a

Munster host were in quest of Ceallachan and intended to rescue him.

As to the sons of Turgesius, they set out from Ard Macha, nine earls with their host of Lochlonnaigh, and Ceallachan and Donn Cuan with them as prisoners. And the Munster host proceeded to Ard Macha and slew all that came in their way of the Lochlonnaigh, and when on the next day they heard that Sitric and his host had gone to Dun Dealgan with Ceallachan they set out in pursuit of them, and when Sitric observed them coming near the town he himself and his host betook themselves to their ships, having Ceallachan and Donn Cuan with them, and the Munster host came on the verge of the strand in front of them and held a parley with the Lochlonnaigh. And thereupon they saw a large fleet approach them in the harbour, and the Munstermen knew that it was Failbhe Fionn and his fleet that were there.

Failbhe and his fleet proceeded by direct route to meet the Lochlonnaigh, and he made an attack on the ships in which were Sitric and Tor and Maghnus, and he boarded Sitric's ship, having a sword in either hand, and set to cutting the ropes that bound Ceallachan to the mast, with the sword that was in his left hand, and set Ceallachan free, and let him down on the ship's deck, and then gave Ceallachan the sword he held in his left hand. Ceallachan went from Sitric's ship to that of Failbhe; and Failbhe continued to hew down the Lochlonnaigh until they overpowering him, slew him and cut off his head. Fianghal, a leader of his followers, took his place in the conflict, and seizing Sitric by the breast by force, cast both of them overboard, and they went to the bottom and thus were drowned.

Seaghdha and Conall, two other leaders, came on and seized Sitric's two brothers, to wit, Tor and Maghnus, and threw them overboard, so that the four were

3645 ʒceat̃iair. Aʒur mar rin va ʒac̃ fuir̃eann oile vo ʒaeó-
 ealaid̃, lingio ar loclonnaid̃, ʒur b̃uir̃eaõ ir ʒur beaṛinaõ
 ʒur mar̃baó ir ʒur míoóoir̃uʒeaõ leo iao, ʒo naó téaṛina
 oíob̃ uaẽa aẽt beaʒán vo euaiõ t̃re luar a long ar, aʒur
 t̃igio f̃ein ir Ceallac̃án i õt̃ir ar n-a f̃oir̃uēt̃in a han-
 b̃rioo loclonnaẽ aml̃aiõ rin lé c̃róóaẽt ir lé calmaẽt
 3650 na Muim̃neaẽ; aʒur t̃iuall̃aio ar rin von Muim̃ain
 mar̃i don lé Ceallac̃án, ʒur ʒab̃ ré ceannaṛ a ẽríce f̃ein
 aṛíṛ.

Aʒur mé õt̃iuall̃ oóib̃ ó Aẽ Cliaẽ von Muim̃ain vo
 toʒaṛi Muir̃eaõ mac floinñ iú laʒean caẽ vo ẽab̃aṛit̃
 3655 oóib̃ t̃re mar̃baó loclonnaẽ aʒ buaiñ Ceallac̃áin oíob̃.
 ʒíoeaõ ar b̃raic̃rin ẽróóaẽta ir ẽalmaẽta na Muim̃neaẽ
 vo léiʒeaõar t̃aṛra iao ʒan caẽ vo ẽab̃aṛit̃ oóib̃.

XXIII.

Iar̃ õt̃illeaõ iomoĩiio vo Ceallac̃án von Muim̃ain vo
 m̃ear̃ méo na hanb̃riooe vo bí aʒ loclonnaid̃ ar an
 3660 Muim̃ain, aʒur vo iunne f̃ein ir uair̃le Muim̃neaẽ vo
 ẽom̃aṛile uet̃ vo ẽab̃aṛit̃ oṛia va noíbiṛ, aʒur lingio ar
 õt̃úr ar luim̃neaẽ, aʒur mar̃baṛ Ceallac̃án ir a f̃luag̃
 cúʒ ceaõ oíob̃, aʒur t̃uʒ a mb̃iaʒoẽ leir. Va éir̃ rin
 aṛiʒeaõ Coṛcaẽ leir, aʒur t̃uʒ a mb̃iaʒoẽ ir a maoiñe
 3665 leir. Aṛiʒeaõ f̃ór Caireal̃ leir, aʒur mar̃baẽar̃ t̃rí ceaõ
 vo loclonnaid̃ ann. Téio ar rin ʒo Poṛit̃ laṛiʒe ir ʒab-
 ẽar̃ an baile ir aṛiʒeaõ leir é, aʒur t̃uʒ mar̃om̃ mói ar
 ʒ̃it̃uic̃ mac̃ íom̃aṛi aʒur mar̃baṛi cúʒ ceaõ va muinñt̃ir,
 aʒur t̃eit̃ir ʒ̃it̃uic̃ f̃ein 'n-a loim̃gear̃, aʒur f̃ill̃ir Ceall-
 3670 ac̃án ʒo Doim̃nall̃ ó b̃faol̃aiñ iú na ñDéire, aʒur t̃uʒ a
 f̃íúr̃ f̃ein ʒoim̃f̃laic̃ inʒeañ buaõac̃áin 'n-a m̃naoĩ oó.
 Ir ʒiioo va éir̃ rin ʒo b̃fuair̃ Ceallac̃án báṛ ir vo ʒab̃

drowned in that manner. And in like manner acted every other company of the Gaels; they sprang on the Lochlonnaigh and broke them up, made gaps through them, slew them, and threw them into disorder, so that there escaped from them only a few who were saved by the swiftness of their ships, and they went on land with Ceallachan who had thus been rescued from Lochlonnach captivity by the valour and prowess of the Munstermen; and thence they proceeded to Munster with Ceallachan, and he resumed the government of his own country.

And as they were setting out from Ath Cliath for Munster, Murchadh son of Flann, king of Leinster, sought to give them battle for having slain so many Lochlonnaigh in rescuing Ceallachan from them. But when they saw how brave and valiant the Munstermen were, they allowed them to pass without giving them battle.

XXIII.

But when Ceallachan returned to Munster he considered how severely the Lochlonnaigh oppressed Munster, and he himself and the nobles of Munster resolved to attack them with a view to banishing them; and they first made a sudden attack on Luimneach, and Ceallachan and his host slew five hundred of them and took away hostages from them. After this he plundered Corcach and brought hostages and treasures therefrom. He also plundered Cashel, and three hundred Lochlonnaigh were slain there. Thence he went to Port Lairge and took possession of the town and plundered it, and he inflicted a severe defeat on Sitric, son of Iomhar, and slew five hundred of his people; and Sitric himself took flight in his fleet; and Ceallachan returned to Domhnall O'Faolain, king of the Deise, and gave him his own sister Gormfhlaith, daughter of Baudhachan, to wife. Soon after that Ceallachan died,

and after his death Feargraidh, son of Ailghionan, son of Donnghal, held the sovereignty of Munster till his own tribe slew him by treachery. After this Mathghamhain, son of Cinneide, held the sovereignty of Munster twelve years, and in his time Echthighearn, son of Cinneide, was chief of Thomond.

It was Mathghamhain, son of Cinneide, king of Munster, and his brother Brian, son of Cinneide, who was then a stripling, who won the Battle of Sulchoid over the Lochlonnaigh wherein Teitill Treinmhileadh Ruamonn and Bearnard Muiris of Luimneach and Torolbh and twelve hundred Lochlonnaigh were slain, and Mathghamhain and Brian and the Dal gCais pursued them as they retreated in through the streets of Luimneach, and many of them were slain in the streets and in the houses, and they gave up much gold and silver, valuables and goods; and also their duns and fortresses were burned and thrown down. Soon after this Donnabhan seized on Mathghamhain by treachery in his own house and gave him over to the son of Bran and to the foreigners in violation of the protection of Colam, son of Ciaragan, the comhorba of Bairre; and the son of Bran, slew Mathghamhain in violation of the saint's protection.

It was in the time of Donnchadh, son of Flonn Sionna, king of Ireland, of whom we are treating, that the following events took place, to wit, the death of Ciaran, bishop of Tuilen, and the going of this Donnchadh to plunder and spoil Connaught. However, many of his followers were slain in Duibhthir Atha Luain, where Cionaoth, son of Conchubhar, king of Ui Failghe fell. It was about this time that Cluain mic Nois was plundered by the Lochlonnaigh, and they went thence on Lough Ribh and plundered the country on either side of it. The Lochlonnaigh also plundered and spoiled Eininse, and two hundred Gaels were slain there. After this twelve hundred Lochlonnaigh

- 3705 **Loélonnais** ar **Loé Ruóruige**, a^gur **vo** **ḡabaoar** **Loélonnais** **áta** **Cliaé** **ḡaolán** **mac** **Muiréadúis** **ní** **Laiḡean** **ir** **a** **élan** **mar** **don** **nur**, a^gur **no** **haiḡeasó** **Dún** **Sobairce** **lé** **Loélonnais** **Loéa** **Cuan** **ir** **vo** **haiḡeasó** **Cill** **Ḍara** **lé** **Loélonnais** **ḡuirit** **Laiḡe**. **Ḣo** **ḡuio** **da** **éir** **rin** **tugasó**
- 3710 **áir** **móimóir** **ar** **Loélonnais** **lé** **hulltais**, **áit** **ar** **éuit** **oét** **ḡcáo** **vo** **Loélonnais** **ann**, **mar** **don** **né** **tiúir** **taoiréac** **vo** **bí** **oiria**, **mar** **atá** **Alboán** **Aupair** **ir** **Roilt**, **lé** **Muiréairtac** **mac** **néill**.

- ir** **fán** **am-ro** **vo** **bí** **an** **oiréas** **roin** **vo** **tríacé** **ceann-**
- 3715 **aiéacéta** **i** **néirinn** **an** **tan** **táinig** **iairla** **Oilfirinn** **vo** **Loélonnais** **ḡo** **neair** **luimnig** **ir** **Connacé** **vo** **Loélonnais** **fá** **donac** **Rora** **Ciré** **lá** **ḡeaoair** **ir** **ḡóil**, **ḡur** **éirḡeaoair** **luét** **an** **donais** **'n-a** **ḡeoinne**, **ḡur** **ḡeairac** **cat** **eastoiria**, **ir** **vo** **maibac** **a** **trí** **nó** **a** **ceatair** **vo** **miltis** **vo** **Loélonnais**
- 3720 **ann**; **a^gur** **an** **t-iairla** **féin** **vo** **maibac** **é** **mar** **don** **nú**, **vo** **néir** **ḡingin** **muc** **Cairtáig** **fan** **leabhrán** **mo** **reiríob** **ḡo** **cumair** **ar** **ólaib** **éiréann** **ó** **éir** **ḡur** **an** **am-ro**. **ir** **é** **iomoirio** **Taóḡ** **mac** **Catáil** **fá** **ní** **Connacé** **rice** **bliacán** **an** **tan** **roin**; **a^gur** **ḡuair** **Sitḡuc** **mac** **íomair** **ní** **ḡionnloé-**
- 3725 **lonnac** **ir** **Dubloélonnac** **bár** **an** **tríac-ro**. **ir** **fán** **am-ro** **tugasó** **áir** **móir** **ar** **Loélonnais** **Loéa** **Oirbirean** **lé** **Connacé-** **ais**, **a^gur** **tugasó** **veairḡair** **ar** **Loélonnais** **Loé** **nEacac** **lé** **Conaing** **mac** **néill**, **áit** **ar** **éuit** **da** **céas** **véas** **óib**. **Da** **éir** **rin** **táḡaoair** **Loélonnais** **ar** **Loé** **éirne**, **ḡur** **haiḡeasó**
- 3730 **cealla** **ir** **tuaéta** **leo**; **a^gur** **vo** **haiḡeasó** **Arvo** **Macá** **lé** **Ḣoéḡairac** **taoiréac** **Loéa** **Cuan**; **vo** **haiḡeasó** **Cill** **éuilinn** **le** **hámilais** **mac** **Ḣoéḡairac**, **ḡo** **otug** **veic** **ḡcáo** **vo** **briaisib** **ar** **leir**. **Vo** **haiḡeasó** **Oileac** **néio** **lé** **Loélonn-** **ais** **ir** **vo** **ḡabac** **Muiréairtac** **mac** **néill** **ann**, **ḡur**
- 3735 **ḡuaircail** **Ḍia** **ḡo** **móirbairéac** **é**. **Ḣo** **ḡuio** **da** **éir** **rin** **vo** **maibac** **Aralt** **mac** **íomair** **taoiréac** **Loélonnac** **luimnig** **lé** **Connacéais** **a^gur** **ḡuair** **ámilais** **mac** **Ḣoéḡairac** **ní**

were drowned in Lough Rudhruighe, and the Lochlonnaigh of Ath Cliath seized on Faolan, son of Muireadhach, king of Leinster, and his children; and Dun Sobhairce was plundered by the Lochlonnaigh of Port Lairge. Soon after this the Ultonians made great slaughter on the Lochlonnaigh in which eight hundred of them, together with three of their leaders, to wit, Albdan, Aufer and Roilt, fell by Muircheartach, son of Niall.

About this time there was a large trading business carried on with Ireland when the Lochlonnach earl Oilfinn came with the Lochlonnach forces of Luimneach and Connaught to the fair of Ros Cre on the feast of Peter and Paul; and the people at the fair stood up against them, and three or four thousand Lochlonnaigh were slain there, and the earl himself was slain with them, according to Finghin Mac Carrthaigh in the booklet which he has written giving a brief account of Irish affairs from the beginning to this time. At this period Tadhg, son of Cathal, was king of Connaught twenty years; and Sitric, son of Iomhar, king of the Fionnlochlonnaigh and the Dubhlochlonnaigh, died. About this time the Connaughtmen wrought great slaughter on the Lochlonnaigh of Loch Oirbsean; and Conaing, son of Niall, wrought dreadful slaughter on the Lochlonnaigh of Loch nEachach wherein two hundred of them fell. After this a party of Lochlonnaigh came on Loch Eirne and they plundered churches and districts; and Gothfraidh, chief of Loch Cuan, plundered Ard Macha; Cill Chuilinn was plundered by Amhlaoibh, son of Gothfraidh, and he took thence ten hundred prisoners. Oileach Neid was plundered by the Lochlonnaigh, and Muircheartach, son of Niall, was captured there, but God set him free by a miracle. Soon after this Aralt, son of Iomhar, chief of the Lochlonnaigh of Luimneach, was slain by the Connaughtmen; and Amhlaoibh, son of Gothfraidh, king of

Fionnloéclonnaic ír Dubloéclonnaic báir, agus vo marbhad
 loicán mac faoláin ní laigean lé luét na noimandae.
 3740 Ír fán am-ro táinig mac pnuonhpa na bpeatan, Rosoimicup
 a ainm, o'arigain éiréann agus marbhadar lé héiréanncáib
 é, vo méirí hanmeri, an tan fá haoir von Tigearna 966.
 Ír fán am-ro vo hairgead ác Cliaic lé Congal mac
 Maolmáic, áit ar marbad oá fíerí ír céad vo loéclonn-
 3745 aib ann, agus tugad a reoíoe ír a maoinne uad. Oá
 éir rin fuair Donnad mac fíoinn tSionna ní éiréann
 báir.

Vo gab Congalac mac Maolmáic mic flannagáin
 mic Ceallaiic mic Conaing mic Congaile mic Doúa Sláine
 3750 vo fíol éiréannóin míoicéit éiréann veic mbliadna. Muiré
 ingean Cionadota mic Ailpín míoicéit Alban máicair an Congal-
 aic-re. Ír 'n-a flaitéar vo punead na gníoma-ro fíor.
 Óir ír ann fuair Etimonn ní Sacran báir agus bláicéiré
 mac íomair ní na noimandae, agus tugad Caic Muine
 3755 brioigáin lé Congalac mac Maolmáic ní éiréann ar
 loéclonnab, áit ar tuic reicéit míle oíob ír ioma vo
 gaevealaib von leic oile.

An ceatmaicad bliadain vo flaitéar an Congalaic-re
 mic Maolmáic vo gab brian bóimíoe mac Cinnéioir
 3760 míoicéit Muiré; agus an oair bliadain iar ngabáil
 flaitéir Muiré vo brian vo fíoicair Caic bealaic leacá
 ar maoimuaic mic brian ní ó neacac i noicéail a
 oearbriacair Maicgáin vo marbad i bfeall lé muinntir
 mic brian. Tionólair mac brian mórfíuag vo gallaib
 3765 ír vo gaevealaib, ionnup go maicadair míle go leic vo
 loéclonnab aige agus caic móir vo gaevealaib. Cairp
 rin vo bair brian ír oáil gcair oíob gur marbad ioma
 nac áiríicéair oíob, agus an méio nacair marbad vo

the Fionnlochlonnaigh and of the Dubhlochlonnaigh, died, and Lorcan, son of Faolan, king of Leinster, was slain by the men of Normandy. It was at this time that the son of the prince of Wales, whose name was Rodoricus, came to plunder Ireland; and he was slain by the Irish according to Hanmer in the year of the Lord 966. It was about this time that Ath Cliath was plundered by Conghal, son of Maoilmithidh, and one hundred and forty Lochlonnaigh were there slain, and their valuables and their goods were taken from them. After this Donnchadh, son of Flann Sionna, king of Ireland, died.

Conghalach, son of Maoilmithidh, son of Flanagan, son of Ceallach, son of Conaing, son of Conghal, son of Aodh Slaine, of the race of Eireamhon, held the sovereignty of Ireland ten years. Muire, daughter of Cionaath, son of Ailpin, king of Alba, was the mother of this Conghalach. It was in his reign the following events took place. For it was then that Etimonn, king of Sacsá, and Blathchuire, son of Iomhar, king of Normandy, died; and Conghalach, son of Maoilmithidh, king of Ireland, fought the battle of Muine Brogain against the Lochlonnaigh where seven thousand of them fell, as well as many Gaels on the other side.

The fourth year of the reign of this Conghalach, son of Maoilmithidh, Brian Boroimhe, son of Cinneide, assumed the sovereignty of Munster; and the second year after he had become king of Munster he gave notice to Maolmhuidh, son of Bran, king of Uí Néachach, that he would give him battle at Bealach Leachta to avenge his brother Mathghamhain who was treacherously slain by the followers of the son of Bran. The son of Bran assembled a great host of foreigners and of Gaels; so that he had one thousand four hundred Lochlonnaigh and a large battalion of Gaels. Still Brian and the Dal gCais defeated them, so that many of them, of whom we have no mention, were slain, and

3770 γαβαὺ λέ βῆσαν ἰαθ. Ὅα εἶρ ριν το ἐόγαιβ Ὀμῖναιλλ Ὁ
 Φαολάιν μί na nḂéire ιρ ἰοῖμαρ ῥυιρτ Λαιρζε coγδᾶ ἀρ
 βῆσαν αἷυρ το ἡαιρζεαὺ υῖνῖορ na Muḡan leo. Σῖθεαὺ
 ἀν ταν μυζ βῆσαν οῖρμα, ιρ το ρεαῖαὺ κατ εατορμα ἰ
 βῆάν Mic Connḡac, το βῆυρ βῆσαν το Loélonnaiḡ ιρ το
 μίγ na nḂéire, αἷυρ leanaιρ βῆσαν ιρ Ὀάλ γCαιρ ἀν
 3775 βῆρρεαὺ γο Ῥορτ Λαιρζε, αἷυρ το μαρβᾶὺ Ὀμῖναιλλ Ὁ
 Φαολάιν ιρ υῖνῖορ ῖαλλ ῥυιρτ Λαιρζε λέ βῆσαν ἀν ταν
 ροιν. Ὅο ἡαιρζεαὺ ιρ το λορρεαὺ ἀν baile leιρ.

1 γcιονν οἷτ mbliaḡan ἰαρ nγabáil ῑλαίτῑρ Muḡan το
 βῆσαν, ρά hέιγean το leιτ Moγa uile γιαλλ το. Σῖθεαὺ
 3780 ἰαρ n-έας το Ὀμῖναιλλ Ḃlaon mac Ὀμῖναιλλ μί Λαιγean,
 το ἐυαḡαρ Loélonnaiḡ ιρ γaeḡil Λαιγean ἰ n-eapumla ἀρ
 βῆσαν. Tionólaιρ βῆσαν móρῑluaḡ Muḡan ἰ n-aḡaiḡ ῖαλλ
 ιρ Λαιγean γυρ commóρḡaὺ Caτ ῖlinne Máma εατορμα.
 Aḡt éeana το βῆυρ βῆσαν το Loélonnaiḡ ιρ το Λαιγνῖb,
 3785 γυρ μαρβᾶὺ éeιτῑe mίle ḡíob ραν caτ ροιν. γa ḡtám
 μῑρ το βῆυρ βῆσαν cúγ caτa ρíceaḡ ἀρ Loélonnaiḡ ón
 γcéaḡcaτ τυγ οῖρμα γυρ ἀν γcaτ nḡéíḡeanaḡ ἰ n-αρ μαρβᾶὺ
 é ρéin .i. Caτ Cluana Tαῖb.

Ὅα εἶρ ριν téro Congalaḡ mac Maolmḡiḡeḡ μί Éῑpeann
 3790 ḡ'arḡain ιρ το épeaḡaὺ Muḡan γυρ μαρβᾶὺ τᾶ mḡac
 Cinnéḡiḡ mic loρcáin leιρ .i. Ecḡḡeapḡ ιρ Donn Cuan.
 Ὅο ἡαιρζεαὺ τᾶ εἶρ ριν Ceannannυρ ιρ Ὀμῖnac Ῥáḡpḡaḡ
 ιρ Aḡḡ Ῥáḡpḡaḡ ιρ Cill Scῑpe ιρ iomaḡ ceall oile ó ροιν
 amḡc lé γoḡῑpḡaḡ mac Cῑḡpeaca ιρ λέ Loélonnaiḡ Áḡa
 3795 Cliaḡ, áιτ ἀρ γαβαὺ τῑῑ mίle το ḡaoinḡ ann μαρ aon μé
 hioḡaḡ óῑρ ιρ aῑḡḡio ιρ éaḡála το βῑeιḡ ἀρ leo. Ιρ ρán
 am-ρo ρuaῑρ Eῑḡne inḡean ῑeapḡaile baḡnpíogḡan Éῑpeann
 .i. bean Congalaḡ mic Maolmḡiḡeḡ bár ιρ Maolcolum
 mac Ὀμῖναιλλ μί Alban ιρ γaoiḡinne eapḡoγ Ὀúin

those who were not slain were captured by Brian. After this Domhnall O Faolain, king of the Deise, and Iomhar of Port Lairge made war on Brian, and they plundered the greater part of Munster. But when Brian came up to them and a battle took place between them at Fan mic Connrach, he defeated the Lochlonnaigh and the king of Deise, and Brian and the Dal gCais pursued the defeated host to Port Lairge, and Domhnall O Faolain and most of the foreigners of Port Lairge were slain by Brian on that occasion. He plundered and burned the town.

When Brian had been eight years king of Munster the whole of Leath Mogha were forced to give him hostages. But after the death of Domhnall Claon, son of Domhnall, king of Leinster, both the Lochlonnaigh and the Gaels of Leinster refused to submit to him. Brian assembled the main host of Munster to oppose the foreigners and the Leinstermen, and the Battle of Gleann Mama was set on foot between them. And Brian defeated the Lochlonnaigh and the Leinstermen, and four thousand of them were slain in that battle. In short, Brian defeated the Lochlonnaigh in twenty-five battles, from the first battle he fought against them to the last, that is the Battle of Cluain Tarbh, in which himself was slain.

After this Conghalach, son of Maoilmithidh, king of Ireland, went to plunder and spoil Munster, and he slew two sons of Cinneide, son of Lorcan, to wit, Echthighearn and Donn Cuan. After that Gothfriadh, son of Sitric and the Lochlonnaigh of Ath Cliath plundered Ceanannus and Domhnach Padraig and Ard Padraig and Cill Scire and many other churches, and they seized on three thousand people in this place and took away with them much gold and silver and booty. It was about this time that Eithne, daughter of Fearghal, queen of Ireland, that is, the wife of Conghalach, son of Maoilmithidh, and Maolcolum, son of Domhnall, king of Alba, and Gaoithinne, bishop of

3800 Léatglairfe i^r Tadó mac Catáil ní Connacht. I^r g^hios^o dá
 éirⁱ rinⁿ g^hurⁱ marb^ad^o Congálad^o mac Maoilíní^o ní Éireann
 i n^airⁱo Máca lé^o Loélonnaisⁱ á^ota Clia^ot i^r lé^o Laisⁱgnibⁱ.

Do gab^o Domnall mac Muirceartaigh mic Néill glú^on-
 uibⁱ do^o rí^ol Éireamóin rí^og^had^ot Éireann de^oi^oc mbliad^ona.
 3805 I^r i b^hrlait^oear an rí^og^h-ro do^o hairgead^o Cill Dara lé^o
 h^am^hlaoibⁱ mac Si^otreaca i^r lé^o Loélonnaisⁱ á^ota Clia^ot;
 a^og^hur do^o é^ou^oai^o Domnall mac Muirceartaigh ní Éireann do^o
 é^ore^oad^o i^r o^o'a^oir^og^hain Connacht, go^o o^otug^o cre^oad^oa i^r b^hria^og^hoe
 ó^o f^hear^og^hal Ó Ru^oa^oir^o do^o bⁱ 'n a rí^og^h Connacht an^o tan^o roinⁿ.

3810 I^r f^hán am-ro f^hó^or do^o tó^og^had^o teampull^o m^hó^oi^o t^huama
 g^hréine i^r a é^olois^ot^oead^o lé^o Co^oimac Ua Cillín ear^orog^h
 t^huama g^hréine, i^r do^o marb^ad^o f^hear^og^hal Ua Ru^oa^oir^o ní
 Connacht lé^o Domnall mac Congálai^og^h mac Maoilíní^o,
 a^og^hur do^o hairgead^o i^r do^o loircead^o luimne^oad^o a^oi^o Loélonn-
 3815 aisⁱ lé^o b^hrian mac Cinné^oir^o ní Mu^om^han. Dá éirⁱ rinⁿ do^o
 é^ou^oai^o Domnall Ó Néill go^o r^hua^og^h líon^hma^oi^o ma^oi^o don^o m^hur go^o
 Laisⁱgnibⁱ g^hur a^oir^og^h an^o é^orí^ooc^o ó^o b^hear^omba^o roir^o go^o f^hair^og^hise, i^r
 go^o n^ode^oar^oma^oi^oo^o f^hor^hlong^hroir^o dá^o m^hí^oor^o ann^o o^o'a^oim^hoeoin^o Loé-
 lonnac^o i^r Laisⁱgean; a^og^hur f^hua^oir^o Maoil^hfinn^héin mac U^hetáin
 3820 ear^orog^h Ceannann^hra i^r co^om^hor^hba Ull^htáin bá^or, a^og^hur do^o
 hairgead^o Ceannann^hur lé^o h^am^hlaoibⁱ Cu^oar^hán i^r lé^o Loélonn-
 aisⁱ Laisⁱgean, go^o o^otug^o cre^oad^o m^hó^oi^o i^r ioma^oo^o é^oad^oála a^or,
 a^og^hur tug^o ma^oi^oom^o m^hó^oi^o a^oó^hbal a^oi^o U^hibⁱ Néill, áit a^oi^o t^huit^o
 ioma^oo^o dá^o g^had^o leir^o. I^r f^hán am-ro tug^oad^o Cat Cille M^hóna
 3825 lé^o Domnall mac Congálai^og^h i^r le^o Loélonnaisⁱ á^ota Clia^ot
 a^oi^o Domnall mac Muirceartaigh ní Éireann, áit a^oi^o t^huit^o
 a^oir^og^hal mac Ma^ora^og^háin do^o bⁱ 'n-a rí^og^h Ula^oo^o f^hea^oct
 mbliad^ona d^hé^og^h, i^r Donnag^hán mac Maoilíní^oir^o ní Oir^hg^hiall
 i^r ioma^oo^o do^o á^oaoim^hibⁱ uair^ole oile ma^oi^o don^o m^hur. Go^o g^hios^o

Dun Leathghlaise, and Tadhg, son of Cathal, king of Connaught, died. Soon after this, Conghalach son of Maoilmithidh, king of Ireland, was slain at Ard Macha by the Lochlonnaigh of Ath Cliath and by the Lagenians.

Domhnall, son of Muircheartach, son of Niall Glundubh, of the race of Eireamhon, held the sovereignty of Ireland ten years. It was in this king's reign that Cill Dara was plundered by Amhlaoibh, son of Sitric, and the Lochlonnaigh of Ath Cliath; and Domhnall son of Muircheartach, king of Ireland, went to spoil and plunder Connaught, and took preys of cattle and hostages from Fearghal O Ruairc, who was then king of Connaught.

It was also about this time that the principal church of Tuaim Greine and its tower were built by Cormac Ua Cillin, bishop of Tuaim Greine; and Fearghal O Ruairc, king of Connaught, was slain by Domhnall, son of Conghalach, son of Maoilmithidh; and Brian, son of Cinneide, king of Munster, plundered and burned Luimneach against the Lochlonnaigh. After this, Domhnall O Neill with a numerous host went into Leinster and plundered the country from the Bearbha eastwards to the sea, and encamped there for two months in spite of the Lochlonnaigh and the Leinstermen; and Maoilfinnein, son of Uchtan, bishop of Ceanannus and comhorba of Ulltan, died, and Ceanannus was plundered by Amhlaoibh Cuaran, and the Lochlonnaigh of Leinster, who took thence a large prey of cattle and much booty; and they inflicted a great and dreadful defeat on the Ui Neill when many fell on either side. It was about this time that the Battle of Cill Mona was won by Domhnall, son of Conghalach, and the Lochlonnaigh of Ath Cliath over Domhnall, son of Muircheartach, king of Ireland, wherein fell Ardghal, son of Madagan, who was king of Ulster seventeen years, and Donnagan, son of Maolmuire, king of Oirghiall, with many other nobles. Soon after this Beacan,

3330 Da éir rin fuair béacán earpoḡ Finne bár, aḡur Cionaoḡ
 Ó harpaḡáin ppiomáir̃ Ar̃o Maḡa, aḡur vo ḡabaoḡ uḡair̃e
 mac Tuat̃ail pí Laiḡean lé Loḡlonnaiḡ áḡa Cliaḡ. Da
 éir rin vo harḡeaoḡ Inir Caḡaiḡ ar Loḡlonnaiḡ lé b̃man
 mac Cinnéioir̃ pí Muḡan, áit ar̃ éuit̃ oḡt ḡeáao vo Loḡ-
 3335 lonnaiḡ ann; aḡur vo ḡabaoḡ triarĩ taoir̃eaoḡ vo Loḡlon-
 naiḡ ann .i. íom̃ar, Am̃laoib̃ ir̃ Ouibḡeann; ḡonaḡ vo
 rin aueir̃ an file:

3340 An t-ár̃ i nInir Caḡaiḡ
 leao tuḡao, ní ḡníom̃ meaoḡaiḡ,
 Dar̃ mar̃bair̃ píḡḡur̃ na nḡall
 um íom̃ar̃ ir̃ um Ouibḡeann.

Ir̃ pón am-ro tuḡao Caḡ bioḡlainne ar̃ Laiḡuib̃ lé
 Loḡlonnaiḡ áḡa Cliaḡ, mar̃ ar̃ mar̃baḡ uḡair̃e mac Tuat̃-
 ail pí Laiḡean. ḡo ḡroo da éir rin fuair̃ Dom̃nall mac
 3845 Muir̃ceair̃taiḡ pí Éir̃eann bár i nAr̃o Maḡa.

XXIV.

Vo ḡab Maolḡeaoḡlainn mac Dom̃nail̃ mic Fl̃oinn
 t̃Sionna mic Maolḡeaoḡlainn mic Maolḡuanuoir̃ vo píol
 Éir̃eaim̃óin píḡḡaoḡt Éir̃eann trĩ bliaḡna píceao. Oúnlaic̃
 inḡean Muir̃ceair̃taiḡ mic Néill maoḡair̃ an Maolḡeaoḡ-
 3850 lainn-re; aḡur ḡlúiñiaḡann pí Loḡlonnaoḡ i nÉir̃inn. Ir̃
 i b̃plaic̃eap̃ an Maolḡeaoḡlainn-re vo pinneaoḡ na ḡníom̃a-
 ro píor̃. Óir̃ ir̃ lé Maolḡeaoḡlainn p̃éin tuḡao Caḡ
 Team̃iaḡ ar̃ macaib̃ Am̃laoib̃ aḡur ar̃ Loḡlonnaiḡ áḡa
 Cliaḡ, áit ar̃ mar̃baḡ Raḡnall mac Am̃laoib̃ píḡḡóam̃na
 3855 Loḡlonnaoḡ ir̃ cúḡ ceao vo Loḡlonnaiḡ mar̃ aoñ p̃ir̃. Da
 éir̃ rin vo éuaí̃ Maolḡeaoḡlainn pí Éir̃eann ir̃ Eoḡaí̃.

bishop of Finne, and Cionaoth O Hartagain, primate of Ard Macha, died; and Ughaire, son of Tuathal, king of Leinster, was captured by the Lochlonnaigh of Ath Cliath. After this Inis Cathaigh, which was in the hands of the Lochlonnaigh, was plundered by Brian, son of Cinneide, king of Munster, and there fell eight hundred of the Lochlonnaigh; and three Lochlonnach chiefs were captured there, to wit, Iomhar, Amhlaoibh and Duibhgheann; hence the poet says:

The slaughter at Inis Cathaigh
Was thy work, no wastrel's deed,
In which thou didst slay the leaders of the foreigners
Around Iomhar and around Duibhgheann.

It was about this time that the Battle of Biothlann was won from the Leinstermen by the Lochlonnaigh of Ath Cliath, wherein Ughaire, son of Tuathal, king of Leinster, was slain. Soon after this Domhnall, son of Muircheartach, king of Ireland, died at Ard Macha.

XXIV.

Maoilseachlainn, son of Domhnall, son of Flann Sionna, son of Maoilseachlainn, son of Maolruanuidh, of the race of Eireamhon, held the sovereignty of Ireland twenty-three years. Dunlaith, daughter of Muircheartach, son of Niall, was the mother of this Maoilseachlainn, and Gluiniarann was the king of the Lochlonnaigh in Ireland. It was in the reign of this Maoilseachlainn that the following events took place. For it was Maoilseachlainn himself who won the Battle of Tara over the sons of Amhlaoibh and the Lochlonnaigh of Ath Cliath, wherein Raghnaill, son of Amhlaoibh, heir apparent to the sovereignty of the Lochlonnaigh, with five hundred Lochlonnaigh were slain. After this Maoilseachlainn, king of Ireland, and Eochaidh,

mac Aroḡail, do bí 'n-a míḡ Ulaḡ cúig bliadhna déas ar
 fíché, do éireadaḡ iḡ o'arḡain áta Cliaḡ ar Loḡlonnaisḡ
 3860 go nveairḡarḡ foḡlongḡpoḡrḡ trí lá iḡ trí n-oíḡḡe ann, go
 oḡuḡḡarḡ an míḡ a bí i mbḡoio aḡ Loḡlonnaisḡ ar .i.
 Doimnall Claoḡ mí Laiḡean iḡ uḡḡuḡḡe Uí Néill ar céana,
 aḡuḡ do beanaḡarḡ do Loḡlonnaisḡ ḡan oíḡḡéir do beḡḡ
 oḡḡa, iḡ ḡaoḡḡe do beḡḡ aca ó Síonaḡinn go muḡḡ ḡan cíor
 ná cáin uaḡa do Loḡlonnaisḡ. Iḡ fán am-ḡo do cuḡḡeaḡ
 3865 Amḡlaoisḡ mac Siḡreaca aḡoḡaoḡreacḡ Loḡlonnacḡ i nÉirinn
 ar oíḡḡe iḡ ar oḡoḡaíḡeaḡḡ go hí Coluḡm Cille i nAlḡain
 iar n-a ionḡarḡbaḡ a héirinn lé ḡaeḡealaḡis.

Téio Maolḡreaḡlaḡinn mí Éireann o'arḡain iḡ do
 éireadaḡ Dál ḡCair, iḡ do teaḡeaḡ bile Maiḡe haḡḡar
 3870 leir. ḡíḡeaḡ fécḡ, a léaḡḡóir, an nveacḡaḡ leir ḡan
 oíḡḡail ó ḡḡuan, aḡḡail iḡ foḡluḡ ḡa éir ḡo. Aḡuḡ do
 haiḡḡeaḡ ḡleanḡ oá Loḡ lé trí macaisḡ Ceapḡailḡ mic
 Loḡcám. ḡíḡeaḡ do marḡbaḡ iao a oḡḡuḡ i n-aon oíḡḡe
 go ḡḡoḡ ḡa éir ḡin trí feapḡaisḡ Caoimḡḡin do beannuḡḡ
 3875 ḡan áit ḡin. Iḡ fán am ḡoin fuaḡir Mór inḡean Donnḡaḡa
 mic Ceallaḡḡ baḡḡioḡan Éireann báḡ, aḡuḡ loḡarḡ mac
 Coirḡ ḡḡioḡáíḡ Aḡo Maḡa; aḡuḡ do haiḡḡeaḡ Doimnacḡ
 ḡáḡarḡis lé Loḡlonnaisḡ áta Cliaḡ iḡ lé Muḡḡceapḡacḡ Ua
 Congalaḡis. ḡíḡeaḡ do oíḡḡail Dia ḡin oḡḡa .i. a mbár do
 3880 éeaḡḡ i nveirḡeaḡ an míḡarḡ ḡoin féin. Oá éir ḡin tuḡ
 Maolḡreaḡlaḡinn mí Éireann faḡl nó fánne óir ar éirḡin
 ó éaoḡreacḡ do Loḡlannaḡis ḡarḡ b'ainḡ Tomair aḡuḡ cloíḡ-
 eamḡ ó éaoḡreacḡ oile ḡarḡ b'ainḡ Capḡur.

Tairḡ ḡin ar n-a méar o'uaḡḡisḡ leirḡ Moḡa iḡ
 3885 uḡḡóirḡ Connacḡ ḡurab é ḡḡuan mac Cinnéirḡoḡ do bí aḡ
 ḡaḡáil oḡaíḡ iḡ oḡḡuḡinḡe mí oíḡḡe Loḡlonnacḡ a héirinn
 iḡ go oḡuḡ Maolḡreaḡlaḡinn do ba mí ar Éirinn an tan

son of Ardghal, who was thirty-five years king of Ulster, went to spoil and plunder Ath Cliath against the Lochlonnaigh, and they encamped there three days and three nights, and brought thence as many as were held as captives by the Lochlonnaigh, to wit, Domhnall Claon, king of Leinster, and the sureties of the Ui Neill in general, and they forced the Lochlonnaigh to acknowledge their independence, and to allow them have their lands from the Sionainn to the sea free of Lochlonnach tribute or impost. It was about this time that Amhlaoi bh, son of Sitric, chief leader of the Lochlonnaigh in Ireland, was banished and exiled to I Columcille in Alba, the Gaels having driven him out of Ireland.

Maoilseachlainn, king of Ireland, went to plunder and spoil the Dal gCais, and he cut down the tree of Magh Adhar. But, O reader, see whether he escaped punishment from Brian, as will appear later on. And Gleann da Loch was plundered by the three sons of Cearbhall, son of Lorcan. But the three were slain in one night soon after through the power of Caoimhghin who had lived and blessed there. It was about this time that Mor, daughter of Donnchadh, son of Ceallach, queen of Ireland, and Iorard mac Coise, primate of Ard Macha, died; and Domhnach Padraig was plundered by the Lochlonnaigh of Ath Cliath and by Muircheartach O Conghalaigh. But God avenged this deed on them, for their death took place at the end of that very month. After this, Maoilseachlainn, king of Ireland, carried off by force a collar or ring of gold from a Lochlonnach leader called Tomair and a sword from another leader called Carlus.

Nevertheless, when the nobles of Leath Mogha and of the greater part of Connaught considered that it was Brian son of Cinneide who was undergoing the labour and hardship of expelling the Lochlonnaigh from Ireland, and that Maoilseachlainn, who was the king of Ireland, gave himself

roin é féin do fádaile ir do fearcairleadt ir do fuanh-
 neas, inneall fá héastaribac mé corraim Éiréann an
 3890 triát roin, uime rin, ir í comairle do cinnead lé brian
 ir leir na huairib do bí 'n-a foéair teadta do éir uadta
 go maoilreadlainn .i. ní Éiréann, da noéadú óo nar
 b'oiréas do nead fliatéas Éiréann do gábal adt von
 tí do éiréas é féin mé tadéann eadéann ar an gcríe,
 3895 asur ó'ir é brian do bí as fadál uadú a noibeasda sur
 óligéad do fliatéas Éiréann o'fadál trér an gcríe
 o'fóiréin a hanbhoir allmairad. Iarriar fór ar an níe
 comne do fíeasra oóib as Maig dá éadómós, asur níor
 aontuig rin. Da éir rin do éir brian mac Cinnéirí
 3900 cruinnuigad ir coméionól ar uairib leiré Moza ior
 loélonnab ir gaeéasab go haonládar, óir fá héiréan
 von méir do loélonnab do bí i leir Moza beir uial
 do fán am roin, asur triallair brian leo go Teairiaig
 na Ríog.

3905 Leir rin iomoiríe cuir teadta uadú go maoilread-
 lainn fá ní Éiréann, da iarriar air briaig do éir
 éiré fá beir uial uiramae mar níe Éiréann do féin,
 nó cat do fíeasra oó. Gíeasú tuis brian a moza do
 maoilreadlainn oíob. Do b'é fíeasra maoilreadlainn
 3910 ar na teadab, dá b'asad cairé miora ó brian mé
 coméionól leiré Cuinn éiré go haonládar go oiréirad
 cat nó gíell do brian; asur do gáb comairce as na
 teadab gan a léiréan do brian an mior o'ionnirad ná
 o'arigad adt annair i oTeairiaig ar fead na mior roin,
 3915 asur an tan do-géadad fíeasra ó leir Cuinn go oiréirad
 féin cat nó briaig do. Tillir na teadta tar a n-air go
 brian asur noéair fíeasra maoilreadlainn oiré.
 “Maíeas,” ar brian, “do-beirir an cairé rin oóib.”

Adt éasna ir í comairle ar an cinnead lé maoilread-
 3920 lainn Gíolla Comgail Ó Sléibín .i. a ollair féin do éir

up to luxury and comfort and ease, a line of action that was useless for the defence of Ireland at that juncture, Brian and the nobles who were with him resolved for these reasons to send envoys to Maoilseachlainn, king of Ireland, to inform him that it was not right that anyone should hold the sovereignty of Ireland but one who should devote his energies to banishing the foreigners from the country, and that, as it was Brian who was undergoing the labour of banishing them, it was right he should get the sovereignty of Ireland for having relieved the country from the oppression of the foreigners. They also asked of the king to meet them at Magh da Chaomhog, but he did not agree to this. After this Brian, son of Cinneide, assembled and brought together the nobles of Leath Mogha both Lochlonnaigh and Gaels, for as many of the Lochlonnaigh as were in Leath Mogha were forced to submit to him at this time, and he marched with them to Tara of the Kings.

Thereupon he sent envoys to Maoilseachlainn who was king of Ireland, asking him to send him sureties for his being obedient and submissive to him as king of Ireland, or to meet him in battle. So Brian gave Maoilseachlainn his choice of these courses. Maoilseachlainn's answer to the envoys was that if Brian gave him a month's respite to summon to him to one place the forces of Leath Cuinn he would give either hostages or battle to him, and he charged the envoys not to permit Brian to waste or plunder Meath, but that he should remain at Tara during that month, and that he himself would give him either battle or hostages as soon as he had got a reply from Leath Cuinn. The envoys returned to Brian and told him the answer they had got from Maoilseachlainn. "Then," said Brian, "I grant them that respite."

Now what Maoilseachlainn resolved on was to send Giolla Comhghaill O Sleibhin, his own ollamh, to Aodh

ar ceann Aoða Uí Néill ir Eoéac mic Artoḡail míog ulaó,
 ir Caṡail Uí Cónchubair míog Connaḡt, 'ḡa iarrmaid oirra
 tiḡeaḡt ḡan fuirpeḡ do fḡearṡal ḡaṡa leir féin i n-aḡair
 ḡriain ir Dál ḡCair, aḡur muna oṡiḡoir rin uile do
 3925 ḡorṡaíḡ fḡoirpe Teamḡaḡ do ḡcine féin aṡá 'n-a reilḡ lé
 cian o'airmri ḡo oṡiubḡaḡ féin bḡaiḡoe do ḡrian fá beṡ
 umal oó, do bḡiḡ naḡ maibe ioncómḡainn mḡ, "aḡur ir
 fḡoir," ar Maoilṡeaḡḡainn, "naḡ mó do náipe oam-ṡa ḡan
 Teamḡair do ḡorṡaíḡ ioná do ḡḡannaib Néill ir do ṡḡuaḡ
 3930 Leṡe Cuinn ar ḡeana." Triallair an t-ollam leir na
 reḡalaib rin ḡo huairḡib leṡe Cuinn, aḡur noḡair a ṡurair
 ir a ṡoirḡ oóib. ḡiḡeaḡ ir é fḡeaḡia ṡuḡ Aoḡ Ó Néill
 air: "An tan do bí Teamḡair aḡ Cinéal Eoḡain," ar ré,
 "do ḡorṡaḡair féin í, aḡur an té aḡ a bḡuil rí anoir
 3935 fḡairḡeaḡ a fḡoirpe;" aḡur aubairṡ fḡoir naḡ cuirpeḡ
 féin Dál ḡCair i bḡala mḡ aḡ corṡaíḡ míḡe do neaḡ oile.
 Táinḡ an t-ollam tar a air ḡo Maoilṡeaḡḡainn ir noḡair
 fḡeaḡia Aoða Uí Néill oó. Aḡt ḡeana téir Maoilṡeaḡ-
 ḡainn féin o'ionḡruḡe Aoða, ir ḡabair aḡ a ḡiḡe um
 3940 ṡeaḡt lair do ḡur ḡaṡa i n-aḡair Dál ḡCair, aḡur aubairṡ
 mḡ, "Corain Teamḡair ouit féin," ar ré, "aḡur do-bḡair-ṡa
 bḡaiḡoe ouit fá Teamḡair do léḡean ḡuḡaṡ, óir ir fḡair
 liom ionár a beṡ aḡ ḡrian. Taiṡe rin muna oṡiḡiḡ ṡur
 liom caṡṡeaḡ umla do ḡrian ó naḡ fuilim ioncómḡaic
 3945 mḡ."

Cuirir Aoḡ Ó Néill cuinnmḡaḡ ir comṡionól ar Cinéal
 nEoḡain ḡo haonláṡair ḡuḡe, aḡur noḡair oóib ṡurair
 Maoilṡeaḡḡainn do n-ionḡruḡe aḡur na taiḡṡriona ṡuḡ
 oó féin tré oḡul leir do ḡur ḡaṡa i n-aḡair ḡriain ir Dál
 3950 ḡCair. Do fḡeaḡairṡioṡ Cinéal Eoḡain oó aḡur ir eaḡ
 aubḡaḡair naḡ maibe aḡt cealḡ i nḡeallḡ Maoilṡeaḡḡainn
 oó, "óir ir ṡairḡ lair ḡurab rine ir ḡurab fḡair é féin
 ioná ṡur, aḡur uime rin naḡ iarrṡá ṡḡaṡear Éirḡann air

O'Neill, and Eochaidh, son of Ardghal, king of Ulster, and Cathal O Conchubhair, king of Connaught, asking them to come without delay to do battle with him against Brian and the Dal gCais, and pointing out that if all of these did not come to maintain the freedom of Tara for their own race, who possessed it such a long time, he himself would give sureties to Brian for his submission to him, as he was not strong enough to fight him. "And indeed," added Maoilseachlainn, "it will be no greater shame for me not to defend Tara than it will be for the clanna Neill and for the host of Leath Cuinn in general." The ollamh went with this message to the nobles of Leath Cuinn, and he made known to them the object of his journey and his mission. But Aodh O'Neill's answer to him was, "When the Cineal Eoghain possessed Tara," said he, "they defended it themselves, and let him who holds it now stand out for its freedom;" and he added that he would not set the Dal gCais at enmity with him by defending a sovereignty for another. The ollamh came back to Maoilseachlainn and repeated Aodh O'Neill's answer to him. However, Maoilseachlainn went himself to Aodh and entreated him to go with him to do battle against the Dal gCais, and he said to him, "Hold Tara for thyself," said he, "and I will give thee hostages for the delivering up to thee of Tara, for I prefer this to Brian's having it. But if thou wilt not come with me I must submit to Brian, as I am not strong enough to fight him."

Aodh O'Neill assembled and brought together to one place to him the Cineal Eoghain, and told them of Maoilseachlainn's visit to their country and of the offers he had made himself, on condition of his going with him to fight Brian and the Dal gCais. The Cineal Eoghain made answer, and said there was nothing but deceit in Maoilseachlainn's promise to him, "for he is certain that himself is older and better than thou art, and hence that thou would'st not

féin feasú a mé. **Siúeas,**” ar rias, “do baó maít lair
 3955 rinne ir tura do úil lair do fíearéal éada uó i n-**a**gaid
Óál gCair.” **Tair** rin do maít doó muí uil do éinneas
 éomairle eatorria féin fán gcuir rin, agur fíearia
 maít do éabairt ar **Maoilreacélaínn**, “ionnur,” ar ré,
 “nác buó uoirasó flaitir uóinn a éurair éugainn.” Do
 3960 éuasair iomoirio **Cinéal Eogain** i gcozair ir i gcomairle
 eatorria féin fán gcuir rin, agur ir easó do measó leo uá
 uéiróir féin do éur éada i n-**a**gaid **Óál gCair**, nar éoríail
 a beag uóib do éilleasó tar a n-air ón gcaéugasó roin. Ar
 an aóbar roin aoubasair nar bfuláir leo roéar o’fagáil
 3965 uá gclonn tar a n-éir. “Óir ní biaó ar rúil-ne mé roéar
 ná mé roíaoir uar moétair féin,” ar rias, “uá nveacóair
 do éaéugasó mé **Óál gCair** .i. an cine ir crióa agur ir calma
 i gcaélaírib, agur an cine fóir nar éiré mé loélonnair
 maí; ir uéirinn nác teiróir móíaoir-ne aét nar rin.”
 3970 **Uime** rin ir i comairle ar ar cinneasó leo leas na **Míde** ir
 feariaínn na **Teaíraí** o’fagáil ó **Maoilreacélaínn** uóib féin
 ir uá ríioet ‘n-a noiaí, tré teaet leir ran gcomóáil rin,
 agur noétair do **Maoilreacélaínn** gumar i rin comairle ar
 ar éinnirio. Ar n-a élor rin do **Maoilreacélaínn** gabair
 3975 fearis móir é, agur do iméig uasá fá uíomuasí uá éig, agur
 cuirir cuimnuasó ar éloinn **Colmáin** éurige, ir innirir
 fíearia doóa **Uí Néill** ir **Cinéil Eogain** uóib.

Aét éana ir i comairle do móirar uime rin, **Maoil-**
reacélaínn do uil ar a agaid go teac **Umar**, nar a maíbe
 3980 a fórlongóir i o**Teaíraí** mé mí moíne rin, agur fíir
Míde ag a biaasó ann. **Tuallair** iomoirio **Maoilreacé-**
laínn go **Teaíraí** agur uá éasó ir uá fíeio marasó ‘n-a
 fóeari, guri éurilng ar faíte na **Teaíraí** amlair rin, agur
 téio do láeari gan éor gan éomairce go teac **Umar** ar

demand the kingdom of Ireland from him during his life. But," they added, "he would like that we and thou should go with him to fight the Dal gCais." Nevertheless Aodh asked them to take counsel amongst themselves on that question, and to give a favourable answer to Maoilseachlainn, "lest," he added, "his visit to us may not mean the loss of a Kingdom to us." Then the Cineal Eoghain secretly took counsel and deliberated amongst themselves on this question, and it was their opinion that if they went to fight the Dal gCais it was not likely that even a small number of them would return from that conflict. For this reason they declared that it would be necessary for them to obtain property for their children after them, "for we should have hope neither of property nor of wealth for ourselves," added they, "if we were to go and fight the Dal gCais, the bravest and stoutest race in fields of battle, and a race, too, that never fled from the Lochlonnaigh; it is certain that neither would they flee from us." Therefore they came to the resolution of demanding from Maoilseachlainn one half of Midhe and of the demesne of Tara for themselves and for their children after them in consideration of their going with him on that expedition, and they made known to Maoilseachlainn that this was what they had resolved on. When Maoilseachlainn heard this he became furious and returned home from them with indignation, and summoned to him the clann Colmain and made known to them the answer he had got from Aodh O'Neill and the Cineal Eoghain.

Upon this the resolution they came to was that Maoilseachlainn should go straight to Brian's house, where his camp had been fixed for a month previously at Tara, the men of Meath supporting him there. Maoilseachlainn then proceeded to Tara accompanied by two hundred and twenty horsemen, and thus alighted on the green of Tara, and went immediately to Brian's house

3985 oimeac Æmian féin iŕ Dál ſCair, iŕ vo mniŕ a ſcéala ó
 éur ſo veipeacó vo Æmian, aſur, aoubairt dá mbeic féin
 ionbuaite mé Æmian ſo maó caé vo-béaracó vó. Aſur ó
 nac maibe ſur vo éabairt bſaiſe iŕ ſiall vó éainiſ an
 triac ſoin. Ar n-a élor ſin vo Æmian iŕ eac aoubairt, “ Ó
 3990 éanſair im éac-ſa ſan cor ſan comairce vo-beiſim cairce
 bliacóna óuit ſan ſéill ná bſaiſe v’iaſſaió oit, aſur
 maéac-ſa féin v’ſior na ſuiniſe ſin buó éuaió .i. aóó Ó
 néill iŕ eócaíó mac aſoſail ní ulaó ſo bſeairim ſa
 ſſeairia vo-béaracó oim; aſur maó caé vo-béaracó vaim,
 3995 ná cuiſ-ſe im aſaió leo. ſeallair Maoilſeacſlainn ná
 cuiſſeacó, aſur aoubairt nar b’i a comairle féin vo Æmian
 uil buó éuaió an triac ſoin, acé ſur b’ſeairi vó triall
 va éiſ ſo ham oile, “ óiſ iŕ lóſi uuit mſe vo ſiall uuit
 von cuiſ-ſe.” Vo cimeacó ar an ſcomairle ſin leo,
 4000 aſur ſa maic lé Dál ſCair é, vo bſiſ ſo maéacó i
 nveipeacó a lóſin vo éaiſeaim; aſur ar mbeic aſ tilleacó
 tar a air vo Æmian vo bſonn ſé dá ſiávo véaſ eac vo
 Maoilſeacſlainn, marí don mé hioſacó óiſ iŕ aſſiſ vo
 vóil va muiſſiſ.

4005 1 ſcſonn bliacóna iſi ſin vo cſuiniſeacó iſ vo com-
 tionóileacó móſſſaſ Léite Moſa uile ſiſi ſeéſealſiſ iſ
 loélonnaiſ lé Æmian mac Cinnéſiú. Tánſaſar an loé-
 lonnaiſ áta Cliaé iſ ſſiſe laiſe, loéa ſarman iſ Ó
 neacacó Muſan, Corſa ſuiſeacó iſ Uib ſCinnſealſiſ;
 4010 aſur triallair Æmian leiſ an móſſſaſ ſoin ſo hác
 luſin, ſo ſeſaſar uairle Connaéé bſaiſe uacá ſa beic
 uimál marí aſſiſ vó.

Cuiſſiſ iomoiſio Æmian ſeacá ſo Maoilſeacſlainn va
 iſſaió aſi bſaiſe vo éur éuiſe ſo hác luſin iſ éainiſ
 4015 Maoilſeacſlainn féin vo éabairt ſiall iſ bſaiſe vó. Iſ
 an ſin éana vo ſiáacó móſſſaſ ſeair Muſan iſ Connaéé

without either surety or protection, relying on the generosity of Brian himself and of the Dal gCais ; and he told Brian all that had befallen him from beginning to end, and said that if he himself were able to fight Brian, battle was what he would give him ; but as he was not, he had come now to give him sureties and hostages. When Brian heard this he said, “ Since thou hast come into my house without surety or protection I grant thee a year’s respite, during which I shall demand neither sureties nor hostages from thee, and I will go myself to visit these northerns, to wit, Aodh O Neill and Eochaidh, son of Ardghal, king of Ulster, that I may learn what answer they will give me ; and if they give me battle then do thou not go against me with them.” Maoilseachlainn promised that he would not go against him, and said that he would not advise Brian to go northwards on that occasion, but that he had better repair to his house until another time, “ for my doing homage to thee is enough for thee this time.” They agreed on this point, and the Dal gCais were glad of it, for they had nearly consumed their provisions ; and as Brian was returning home he bestowed twelve hundred horses on Maoilseachlainn, and gave a large amount of gold and silver to his followers as well.

A year after this, Brian son of Cinneide, assembled and brought together the general forces of all Leath Mogha both Gaels and Lochlonnaigh. There came there the Lochlonnaigh of Ath Cliath and of Port Lairge, of Loch Garman, of Ui Eachach Mumhan, Corca Luighdheach, and Ui Cinnsealaigh, and Brian proceeded with this great host to Ath Luain, and the nobles of Connaught gave hostages for their submission to him as high king.

Now Brian sent envoys to Maoilseachlainn asking him to send hostages to him to Ath Luain, and Maoilseachlainn himself came and gave him hostages and sureties. It was then that Brian brought together the main forces of

ir laigean ir fear mhué lé brian, agus téir leo go
 Dún Dealgan, sur gabad gialla ir briaíste uile
 leir. Agus ir mar rin do gab brian bóraithe ríogáct
 4020 Éireann lé calmacét ir lé críodáct a gníom goile ir
 gaircú, as ionnairbad eactriann ir vanaí ar an gcúic,
 agus ní go cealgac aithil aoirio ríong oile. Óir ní
 hé an mac i n-áit an aitari fá gnáct as gabáil flaitéara
 Éireann, mar ir follur ar an rtaí anuar go ríó ro, áct
 4025 an tí fá mó oirbeairt ir arriáctar gníom, ir vó do léigc
 flaitéar Éireann. Agus do briaí guraib é brian fá mó
 oirbeairt 'n-a aimirí féin o'Éireanncaib do togaroar
 uimóir uairle Éireann mé ceannar na críce do gabáil é,
 agus an méir vóib narí doncuig flaitéar Éireann va
 4030 ríocáinn, fá héigean vóib giall va n-aithéoin vó, agus fá
 héigean do mairleacáinn flaitéar Éireann do éirigean
 ir a léigean do brian, aithil aoiriamar.

XXV.

Do gab brian bóraithe mac Cinnéiríú mic Lorcáin mic
 Laetna mic Cuirc mic Annluain mic Macgáinn mic Toirir-
 4035 uéalbaig mic Caatáil mic Aoða Caoim mic Conaill mic
 Eoac báillveirg mic Cairtáinn Finn mic Blior mic Cair
 mic Conaill Eacluait mic Luigéac Meinn mic Donaura
 Tíur mic Fír Cuirb mic Moza Corb mic Coymaic Cair mic
 Oiliolla Óluim do ríol Éibí ríogáct Éireann vó bliadain
 4040 véas. Béibionn ingean Aréada mic Mupéada mic Maon-
 aig, ní iartáir Connaet, mátaí brian. As ro mar éainig
 béibionn. Cianóg ingean Cioaráin do Connaetáib rus
 mac ir ingean do éoiréac do laiguib vaí b'ainm Cuiacáin

Munster, of Connaught, and of Leinster, and of Meath, and he went with them to Dun Dealgan where he received the hostages and sureties of all Ulster. And it was in this way that Brian Boraimhe obtained the kingdom of Ireland, by the strength and bravery of his feats of valour and championship, driving the foreigners and the Danair out of the country, and not by treachery as others assert. For it was not the custom in Ireland that the son should succeed the father in the sovereignty of Ireland, as is plain from the history up to this point, but the sovereignty of Ireland was given to him who was the most powerful in action and exploit. And since Brian was the most powerful in action of the Irish in his own time, the majority of the nobles of Ireland chose him to be sovereign of the country, and as many of them as did not consent that the sovereignty of Ireland should be given to him were forced to submit to him against their will, and Maoilseachlainn was obliged to abandon the sovereignty of Ireland and cede it to Brian as we have said.

XXV.

Brian Boraimhe, son of Cinneide, son of Lorcan, son of Lachtna, son of Corc, son of Annluan, son of Mathgamhain, son of Toirrdhealbhach, son of Cathal, son of Aodh Caomh, son of Conall, son of Eochaidh Bailldhearg, son of Carrthann Fionn, son of Blod, son of Cas, son of Conall Eachluaith, son of Lughaidh Meann, son of Aonghus Tireach, son of Fear Corb, son of Mogh Corb, son of Cormac Cas, son of Oilill Olom, of the race of Eibhear, held the sovereignty of Ireland twelve years. Beibhionn, daughter of Archaidh, son of Murchadh, son of Maonach, king of West Connaught, was the mother of Brian. The descent of Beibhionn was as follows: Cianog, daughter of Ciocharan, a Connaughtman, bore a son and daughter to a Leinster chief called

tré gúirde Ċairill abbað ir feaċt ŋcáaṯ manac̃ maṯ don
 4045 mṯ, aṯ comṡgúirde Dē ō'iaṯmaṯ ṯleac̃ta don lánamain rin
 do bṯ fearc̃ i bṯaṯ oṯ n-amṯmṯ, ṡmṯ éirċ Oia ṡmṯde Ċairill
 ir a com̃tionóil, ṡo mṡṡ Ċianós mac ir inṡean do Ċmaċán.
 Maolmúteac̃ ainnm an m̃ic ir Oṯnac̃ ainnm na hinṡine; aṡmṯ
 do póṯaṯ an inṡean lé hAṯc̃aṯ mac Muṯc̃aṯa mic Maonaiṡ
 4050 mṯ iṯaṯaṯm̃ Ċonnaċċ, aṡmṯ mṡṡ ṯí b̃eíbionn oṯ .i. máċaṯm̃
 bṯm̃ain b̃ómaṯme mic Cinnéioṯ.

Ir i bṯlaiteaṯ bṯm̃ain do m̃unneaṯ na ṡníoṯa-ro ṯíoṯ
 .i. Siṯm̃c mac Aṯmlaoib̃ do ōul do ōéanaṯ cṯeaċ i nUlltaib̃
 i Luinṡeaṯ móṯ, ṡmṯ haimṡeaṯ leṯ Cill Ċleite ir Inṯ
 4055 Cumṯcṯaiṡ, ṡo oṯmṡ iomaṯ bṯaiṡṡe ir maoinē aṯta. Oṯ
 éir rin ṯuaṯm̃ Naomán mac Maolċiaṯaṯm̃ pṯim̃c̃eaṯo
 Éṯm̃eann b̃aṯ aṡmṯ Raṡnac̃ll mac ṡoṯṯmaṯa mic Aṯaile ṯí
 na nInṡeaṯ do Loċlonnaib̃. Ir p̃án am-ro do ċuaṯ bṯm̃ain
 b̃ómaṯme mac Cinnéioṯ mṯ Éṯm̃eann ṡo ṯluaṡ Lioṯmaṯ
 4060 maṯ don mṯ ṡo Cinéal Eoṡain i nUlltaib̃, aṡmṯ aṯ rin
 don m̃l̃iṯde, ṡo maṯaṯaṯm̃ oioċe i oṯailletin, aṯ rin ṡo hAṯo
 Maċa, ṡo maṯaṯaṯm̃ feaċċm̃ain ann, ṡmṯ p̃áṡaib̃ bṯm̃ain
 ṯice uinṡe ō'óṯ aṯ aṯoíṯ aṯo Maċa.

ṯmaṯllaio aṯ rin i nOál naṯm̃iṯde ṡo bṯuaṯm̃ bṯm̃ain
 4065 uṯm̃iṯde m̃e com̃all ṯíoṯa ó Ċúigeaṯ Ulaṯ uile. ṡo ṡm̃oṯ
 oṯ éir rin do ċuaṯ bṯm̃ain móṯṯluaṡ oile i ṡCinéal
 nEoṡain ir i oṯṯm̃ Ċonaill ṡo oṯmṡ iomaṯ bṯaiṡṡe uaċa
 i nṡeall m̃e com̃all ṯíoṯa.

Ir p̃án am-ro ṯuaṯm̃ Maolṡuaṯm̃iṯ mac Aṯoṡaṯil ṯí
 4070 Ulaṯ b̃aṯ, aṡmṯ Cloċna mac Aonṡm̃a pṯim̃ṯile Éṯm̃eann
 ir Caċal mac Conċubaiṯ do bṯ 'n-a m̃iṡ Ċonnaċċ ṯice
 bṯiaṯan ṡo bṯuaṯm̃ b̃aṯ i nloṯmaṯ Oom̃nann. Oṯ éir rin
 do ċuaṯ Muṯc̃aṯ mac bṯm̃ain ṡo bṯeaṯaib̃ Muṯan ir

Criachan through the prayer of Caireall, abbot, and of seven hundred monks with him, who prayed together to God that this couple who were barren a long period of their time may have progeny, and God heard the prayer of Caireall and of his community, and Cianog bore a son and daughter to Criachan. The son's name was Maoil-mithidh and the daughter's name was Osnadh, ; and the daughter was given in marriage to Archaidh, son of Murchadh, son of Maonach, king of West Connaught, and she bore him Beibhionn, that is the mother of Brian Boraimhe, son of Cinneide.

It was in the reign of Brian that the following events took place, to wit, Sitric, son of Amhlaoibh, went to spoil Ulster in a large fleet, and he plundered Cill Chleite and Inis Cumhsraigh and took many sureties and much wealth therefrom. After this Naomhan, son of Maoilciarain, chief artificer of Ireland, and Raghnaill, son of Gothfraidh, son of Aralt, king of the Isles, a Lochlonnach, died. It was about this time that Brian Boraimhe, son of Cinneide, king of Ireland, went with a numerous host to Cineal Eoghain in Ulster and thence to Meath, and they remained a night at Taillte, thence they went to Ard Macha, and remained there a week, and Brian left twenty ounces of gold on the altar of Ard Macha.

They proceeded thence to Dal nAruidhe, and Brian got sureties for the keeping of peace from the entire province of Ulster. Soon after this Brian went with another large host to Cineal Eoghain and Tir Chonaill and brought many hostages thence as sureties for maintaining peace.

It was about this time that Maolruanuidh, son of Ardghal, king of Ulster, died, also Clothna, son of Aonghus, chief poet of Ireland, and Cathal, son of Conchubhar, who was king of Connaught twenty years, and he died in Iorras Domhnann. After this Murchadh, son of Brian,

4075 *Laiḡean* ír *Uib Néill* an *veirceir* *asur* *flaitḡear* *mac*
Muiréadúis *go* *n-ógaiḡ* an *focla* *maí* *don* *muí* *o'arḡain*
ír *do* *éiread* *éineil* *lúigḡeac* *go* *oṡḡar* *ṡrí* *éad* *i*
mbiaigḡeanar *ar*.

Sluaḡad *lé* *ḡrian* *mac* *Cinnéir* *ní* *éireann* *go* *maḡ*
Corainn *go* *oṡḡ* *leir* *Maolḡrianuir* *ó* *Maolṡorai* *ní*
 4080 *éineil* *ḡConaill* *i* *mbiaigḡeanar* *go* *Ceann* *Corad*. *Do*
éiread *ír* *do* *loircead* *Cúigead* *Laiḡean* *go* *ḡleann* *oá*
Loč, *asur* *ar* *rin* *go* *Cill* *Maiḡmonn*, *lé* *Muiréad* *mac*
ḡrian. *Ír* *pán* *am-ro* *do* *éadar* *Ločlonnaiḡ* *cablač* *móir*
oon *Mumain* *ḡuir* *hairḡead* *ír* *ḡuir* *loircead* *Coricac* *leo*;
 4085 *asur* *do* *óioḡail* *Dia* *rin* *orria*, *óir* *do* *maibad* *Amḡloib*
mac *Sirḡeaca*, *ní* *na* *Ločlonnac*, *ír* *Mačḡamain* *mac* *Dub-*
ḡaill *mic* *Amḡloib* *lé* *Cačal* *mac* *Domnail* *mic* *Duib*
oá *ḡuireann* *i* *ḡeall* *go* *ḡroo* *'n-a* *óiad* *rin*. *Da* *éir* *rin*
do *éadar* *Ločlonnaiḡ* *ír* *Laiḡin* *i* *Miḡe*, *ḡuir* *hairḡead*
 4090 *Teairmonn* *Feičin* *leo*, *asur* *go* *muḡar* *iomad* *do* *ḡiaigḡoib*
ar, *go* *nṡearna* *Dia* *óioḡaltar* *orria* *go* *ḡroo* *oá* *éir* *rin*,
maí *ír* *folḡur* *roḡainn* *ar* *an* *muaiḡ* *tuḡ* *Muiréad* *mac*
ḡrian *pá* *Laiḡuib* *maí* *ar* *loitead* *Laiḡin* *ír* *Ločlonnaiḡ*
leir, *amail* *oṡḡriamair*.

4095 *Oála* *ḡrian* *mic* *Cinnéir*, *ar* *mber* *'n-a* *muḡ* *éireann*
oó, *ír* *iar* *oṡmaočad* *Ločlonnac* *leir*, *ír* *lánmóir* *na* *com-*
maoine *do* *éuir* *ar* *éirunn*, *amail* *léaḡčar* *i* *leabḡuib* *an*
ṡreančur. *Aḡ* *ro* *ríor* *go* *cumair* *cuir* *do* *na* *commaoimib*
céadna:

4100 *Ar* *očúr* *do* *hačnuaiḡead* *ír* *do* *oḡḡad* *eaḡailre* *leir*,
asur *tuḡ* *a* *čill* *péin* *oá* *ḡac* *cléireac* *do* *péir* *a* *čéime* *ír*
a *čeir* *uir*. *Do* *oḡḡuib* *ír* *do* *orṡuiḡ* *rocla* *coitčeanna*
pé *múnad* *léiginn* *ír* *na* *n-ealačan* *ar* *čeana*; *asur* *fóir* *tuḡ*
luac *leabair* *ír* *corčar* *oá* *ḡac* *don*, *aḡ* *nač* *muibe* *corčar*,
 4105 *do* *oḡḡiad* *leannam* *ar* *léigean*. *Tuḡ* *fóir* *raoirre* *oá*

with the men of Munster and Leinster and the Ui Neill of the south, and Flaithbheartach, son of Muireadhach, with the young men of the Fochla went to plunder and spoil Cineal Luigdheach and brought thence three hundred in captivity.

Brian, son of Cinneide, king of Ireland, made a hosting to Magh Corainn and brought with him Maolruanuidh O Maoldoraidh, king of Cineal Conaill, to Ceann Choradh in captivity. Murchadh son of Brian spoiled and burned the province of Leinster as far as Gleann da Loch, and thence to Cill Mhaighnionn. It was about this time that the Lochlonnaigh with a large fleet went to Munster and plundered and burned Cork; and God requited them for this, for Amhlaoibh, son of Sitric, king of the Lochlonnaigh, and Mathghamhain, son of Dubhghall, son of Amhlaoibh, were treacherously slain by Cathal, son of Domhnall, son of Dubh da Bhuireann, soon afterwards. After this the Lochlonnaigh and the Leinstermen went into Meath, and they plundered Tearmonn Feichin and took thence many captives, and God took vengeance upon them soon afterwards, as is plain from the above account of the incursion which Murchadh, son of Brian, made into Leinster, in which he spoiled the Leinstermen and the Lochlonnaigh, as we have said.

As to Brian, son of Cinneide, when he was king of Ireland and had crippled the Lochlonnaigh, very great were the benefits he conferred on Ireland as we read in the books of the seanchus. Here follow briefly some of these benefits.

In the first place he restored and built churches, and gave every cleric his own temple according to his rank and his right to it. He built and set in order public schools for the teaching of letters and the sciences in general, and he also gave the price of books and expenses to each one who could not defray the expenses and who desired to devote himself to learning. He

otiḡearnaib̃ iṛ oḡa b̃flaḡaib̃ fearainn; iṛ ḡaḡ éaḡaíl m̃áinis
 ó loḡlonnaib̃ é, oḡo b̃ionn oḡo ḡaeḡealaib̃ í; aḡur ḡaḡ
 oḡoirre oḡa maib̃e aṛ ḡaeḡealaib̃ aḡ loḡlonnaib̃, oḡo tóḡaib̃
 b̃mian oíob̃ uile í; aḡur ḡaḡ fearainn oḡaṛ beaṇ b̃mian
 4110 amaḡ oḡo loḡlonnaib̃ lé neaṛt a láime, ní o'aoṇ oḡa éine
 féin tuḡ é, aḡt tuḡ ḡaḡ c̃ríoc̃ oḡa ḡaḡ cine oḡaṛ oḡual í i
 nÉiunn.

1ṛ é b̃mian f̃ór tuḡ r̃loinñte fá fearḡ aṛ fearaib̃
 Éireann aṛ a n-aiteantaṛ ḡaḡ r̃iltreab̃ fá fearḡ oíob̃.
 4115 1ṛ lé b̃mian maṛi an ḡc̃éaḡna oḡo tóḡbaḡ teampull Cille
 Oála aṛ teampull Iñre Cealltraḡ aḡur oḡo haḡnuar̃o-
 ead̃ cloic̃tead̃ Tuama ḡréine. Oḡo tóḡbaḡ iomaṛṛio lé
 b̃mian iomaḡ oṛioḡeao iṛ tóḡaṛ iṛ r̃liḡḡe m̃óma, iṛ oḡo
 cuim̃uig̃eao iṛ oḡo cómuig̃eao oúinte iṛ oḡaing̃e iṛ iñreaoḡa
 4120 iṛ oileín leir. Oḡo cuim̃uig̃eao leir f̃ór Caireal na Ríog̃,
 iṛ Ceann Ab̃mao, Iñir loḡa Cé iṛ Iñir loḡa ḡaṛ, Oún
 Eoḡaṛ M̃áig̃e, Oún laṛc̃, iṛ Oún Tr̃í Liaḡ, Oún ḡc̃rioc̃
 iṛ Oún Cliaḡ, Iñre an ḡaill Duib̃, iṛ Iñir loḡa Saig̃-
 lionn, Roṛ na Ríog̃, Ceann C̃opaḡ an Oómaime, iṛ m̃ioḡ-
 4125 p̃uṛit Muḡan aṛ éana. 1ṛ i b̃flaitear̃ b̃mian iomaṛṛio
 táinis aoib̃ean 'n-a haonaṛi ó Tuinn Tuar̃oḡo ḡo Tuinn
 Cliaḡna ḡear, aḡur faíl nó fáinne óṛi aṛ r̃laṛt mé a haṛ
 aice; aḡur ní b̃ruaṛi a r̃laḡo ná a fámuḡaḡ tr̃é ḡéire
 r̃maḡḡa b̃mian aṛ Éiunn; ḡonaḡ uime rin oḡo rinne an
 4130 r̃ile an maṇn-ṛo:

Ó t̃opaḡo ḡo Cliaḡna éaṛ,
 iṛ faíl óṛi aice mé a haṛ,
 i b̃flaite b̃mian éaoib̃ḡil naṛ éim,
 Oḡo éim̃c̃il aoib̃ean Éiunn.

4135 Oḡo bí Éire amlaḡo rin ḡo r̃aṛb̃uṛi r̃ona r̃íot̃c̃ánta aṛ
 fearḡ an oḡa bliaḡoan oḡeas oḡo bí b̃mian 'n-a m̃iḡ uṛre;
 ḡonaḡ oḡo m̃o éan an r̃ile an maṇn-ṛo:

r̃iud̃aḡ r̃aṛr̃ge, tuile tr̃ic̃,
 b̃mian b̃reas̃ óṛ bañba bliaḡeb̃ric̃,
 ḡan éiaḡaṛi ḡan b̃éo ḡan b̃raḡ,
 Oḡa bliaḡoain oḡeas a oḡeas̃-raḡ.

also gave freedom to the lords and territorial chiefs of the people ; and all the spoil he had taken from the Lochlonnaigh he gave to the Gaels, and he freed all the Gaels from every species of oppression to which the Lochlonnaigh subjected them ; and every territory which he took from the Lochlonnaigh by the strength of his arm, he gave it not to any of his own tribe, but gave each territory to the tribe in Ireland to whom it belonged of right.

It was Brian, too, who gave the men of Ireland distinct surnames by which each separate sept of them is distinguished from the rest. It was Brian also who built the church of Cill Dalua and the church of Inis Cealltrach, and restored the tower of Tuaim Greine. Moreover, Brian built many bridges and causeways and highways, and he built and repaired duns and fortresses and river banks and islands. He also built Cashel of the Kings and Ceann Abhrad, Inis Locha Ce and Inis Locha Gair, Dun Eochair Mhaighe, Dun Iasc and Dun Tri Liag, Dun gCrot and Dun Cliach, Inse an Ghaill Duibh and Inis Locha Saighlionn, Ros na Riogh, Ceann Choradh na Bhoraimhe, and the royal fortresses of Munster generally. It was also in the reign of Brian that a lone lady travelled from Tonn Tuaidhe to Tonn Cliodhna in the south, carrying with her a wand with a gold circlet or ring on it, and she was neither robbed nor violated, by reason of the rigour of Brian's rule in Ireland ; and hence the poet composed this stanza :

From Toruidh to pleasant Cliodhna,
Having a circlet of gold by her side,
In the reign of bright-limbed, intrepid Brian,
A lone lady went round Erin.

Ireland was thus rich, prosperous, peaceful during the twelve years that Brian reigned over her, and for him the poet composed this stanza :

The boiling of the sea, a rapid flood,
Was Brian of Breagha over Banbha of variegated flowers,
Without sadness, without calumny, without suspicion,
Twelve years lasted his prosperity.

1r upurá a aítne ar an vteirt-re vo-beirio na rean-
 éaiúe ar brian narí ólígíteadé anflait vo gairim óe, óir ní
 vo méir a toile nó a neirt vo munne folldáinnuḡad na
 4145 críce mé linn beir 1 bflaitéar vó, áct vo méir reácta 1r
 ólígíó na críce. Óir 1r é 1r anflait ann an tí vo-ní
 folldáinnuḡad nó maḡluḡad vo méir neirt 1r ní vo méir
 éirir; aḡur ó naḡ marí rin vo munne brian, áct vo méir
 éirir 1r reácta, ní hiontuḡta anflait airí.

4150 Nó ma'ir tré teáct fá bráḡair Maolfeaclainn 1
 bflaitéar na críce ar toḡa uimhóir uairle éiréann vó
 gairiríe anflait óe, féadad an léaḡtóir eia cóir anflait
 vo gairim óe ionáir anflait vo gairim v'uirhóir a vátainḡ
 vo míoḡaib éiréann vo clannab mílead. Óir ní táinḡ
 4155 an reáctmá vear vóib naḡ é maribad an míoḡ moinne vo
 véanad; aḡur ó naḡ gairiméar anflait vóib, vo bríḡ
 ḡo vátainḡarí von fuil míoḡad, tré maribad na míoḡ
 táinḡ mompá, marí an ḡcéana, ar mbeir vo brian von
 fuil míoḡad, ní hiontuḡta anflait airí tré teáct fá
 4160 bráḡair Maolfeaclainn, 1r naḡarí marib é, aḡur é ar a
 éumar, aihail vo-níoir cáḡ mair na míoḡaib vo bíó mompá
 1 bflaitéar éiréann, aihail avubhamar.

Aḡ ro ríor an éiorcáin 1r an ceair vo bíó aḡ brian
 bóirime ar cúigeadab éiréann leat amuḡ von munain
 4165 mé coḡuḡad tíḡe Cinn Córíad, aihail éiriréar ríor lé mac
 liaḡ arvolldáin éiréann ran vuarí vabíab torac: bóirime
 baile na míoḡ. Ar vátir vo-ḡeibead ó Cúigead Connáct
 oét ḡcéad bó 1r oét ḡcéad toric. Vo-ḡeibead ó Cíir
 Cónail cúḡ céad bmar 1r cúḡ céad bó; vo-ḡeibead ó
 4170 Cíir Eoḡain trí ríor bó 1r trí ríor muc 1r trí ríor
 tinne iairáinn; vo-ḡeibead ó clannab Ruóruige ulaó trí
 áoḡa bó 1r trí áoḡat toric; vo-ḡeibead oét ḡcéad bó

It is very easy to see from this character which the seachas give of Brian that it would not be right to call him a tyrant, for it was not according to his will or his strength that he governed the country during his reign, but according to the country's constitution and law. For a tyrant is one who governs and rules according to might and not according to right; and since it was not thus Brian acted, but according to right and the constitution, he cannot be called a tyrant.

Or if he should be called a tyrant (usurper) for supplanting Maoilseachlainn in the sovereignty of the country, having been chosen by the majority of the Irish nobles, let the reader judge whether it be more just to call him a tyrant (usurper) than to call the majority of the kings of Ireland who sprang from the children of Milidh tyrants (usurpers). For not one in every seven of them gained the sovereignty who did not do so by killing the king who came before him; and since they are not called tyrants (usurpers), being of the royal blood, for killing the king who came before them, in the same way, since Brian was of the royal blood he should not be called a tyrant (usurper) for having supplanted Maoilseachlainn, whom, though he was in his power, he did not kill, as other kings killed those who came before them in the sovereignty of Ireland, as we have said.

Here follow the tribute and dues that Brian Boraimhe claimed from the provincial kings of Ireland outside of Munster for the upkeep of the house of Ceann Choradh as stated by Mac Liag, chief ollamh of Ireland, in the poem which begins: Boraimhe town of the kings. In the first place he got from the province of Connaught eight hundred cows and eight hundred hogs; he got from Tir Chonaill five hundred mantles and five hundred cows; he got from Tir Eoghain three score cows and three score pigs and three score bars of iron; he got from the clann Rudhruighe of Ulster thrice fifty cows and thrice fifty hogs; he got

a hOiriǵiallaib; trí céad torc, trí céad marc iṛ trí céad
 tinne iariainn ó Cúigeas Laidhean; trí píctio bó, trí píctio
 4175 muc iṛ trí píctio tinne iariainn ó Oiriuisib; do-geibeadó ó
 Loelonnais Áta Cliaṛ trí áosa daḃaḃ fíona; iṛ do-
 geibeadó ó Loelonnais Luimniḡ tonna o'fíon veaṛḡ ḡaḃ
 don lá ran mbliadain. Aḡur an tan do fuidheadó brian
 n-a fuidhe míos iṛ é ní Mumhan do fuidheadó ar a deaṛláim,
 4180 aḡaíl fá ḡaḃ mṛ ḡaḃ míḡ o'fuid Éireamóim míosḡ ulaó
 do cúir ar a noeaṛláim. Ní lámaó neaḃ o'feapaib Éireann
 aṛm o'iomḃar i oteaḃ brian aḃt Dál ḡCair aḡáim, aḡaíl
 aoeir an uaiin píeáimíáíte ran man-n-ro:

ḡan doinfeap o'feapaib Éireann,
 aḃt Dál ḡCair na ḡcaitepéimeann,
 do lámaḃtain a n-aṛm ann
 i n-éintḡ píe míḡ Éireann.

Iṛ iontuḡṛte ar méio an feolmaḡ iṛ an fíona do bí
 o'áimíte píe coṛuḡaḃ teaḡlaḡ ṛiḡe Cínn Cípaó, leaḃ amuḡḡ
 4190 do Cípmac mac Aṛt iṛ do Cípaṛe Móri mac Eiraeirceoil,
 naḃ maibe do míosḡaib Éireann doinḡí do ba mó muiraeir iṛ
 muinntaeir iṛ ba flaiteamla do ṛiḡeapac ioná brian.

Ar mbeṛ do brian bóraine ḡan imaeapḡan ḡan eaṛ-
 donṛa 'n-a cōmnuíde i ḡCeann Cípaó aḃcuinḡiṛ ar míḡ
 4195 Laidhean .i. Maolmóirṛa mac Muirḃaḃa trí feolḃriainn
 o'fíuḃbaó áluinn a Fíuḃ ḡaible do cúir cúige. Do beanaó
 na trí feolḃriainn lé míḡ Laidhean iṛ tṛaḡlaṛ fém leo ḡo
 Ceann Cípaó, maṛ a maibe brian an tṛáṛ roin; iṛ tuḡ fá
 veapa ar uib fáilḡe feolḃriainn oíob o'iomḃar aḡur feol-
 4200 ḃriainn oile ar uib faoláin aḡur an tṛeap feolḃriainn ar
 uib Muiraeáaḡ, ḡo oṛaṛla iomaṛbáirṛa cāinnṛe eaṛopṛa aḡ
 uul i n-aḡaíó Sléibe an bōḡaḡ; aḡur leir rin téio ní
 Laidhean fém fá feolḃriainn O bfaoláin aḡur ionar ríuáil

eight hundred cows from Oirghialla; three hundred hogs, three hundred beeves and three hundred bars of iron from the province of Leinster; three score cows, three score pigs and three score bars of iron from Osruighe; he got from the Lochlonnaigh of Ath Cliath thrice fifty vats of wine; and he got from the Lochlonnaigh of Luimneach a tun of red wine every day in the year. And when Brian sat in his royal seat it was the king of Munster that sat at his right hand, just as it was customary with all the kings of the race of Eireamhon to place the kings of Ulster at their right hand. None of the men of Ireland were permitted to bear arms in Brian's house, but the Dal gCais alone as the above-mentioned poem says in this stanza :

None of the men of Erin,
Only the Dal gCais of battle triumphs,
Were permitted to use their arms there
In the same house with the king of Erin.

It is to be inferred from the amount of meat and wine that was fixed for the support of the household of the court of Ceann Choradh, that with the exception of Cormac son of Art, and Conaire Mor son of Eideirsceol, there was none among the kings of Ireland who had a larger household and more followers and who kept up a more princely house than Brian.

When Brian Boraimhe was residing at Ceann Choradh without strife or discord he besought the king of Leinster, Maolmordha, son of Murchadh, to send him three masts of excellent wood from Fiodh Gaibhle. The king of Leinster had the masts cut down and went with them himself to Ceann Choradh where Brian then was; and he ordered the Ui Failghe to carry one of the masts and the Ui Faolain another and the Ui Muireadhaigh the third, and a war of words arose between them as they were going up Sliabh an Bhogaigh; and thereupon the king of Leinster himself put his shoulder under the mast assigned to the Ui Faolain, wearing a satin tunic which Brian had given

tug bhuán nó muime rin uime, agus corruáirí óirí 'n-a
 4205 éiméall, agus cnaipe aigis an. Agus lé méir an
 féadma do éiríeadó mí laigean ari féin fán reoláirí, do
 bhuir an cnaipe do bí 'n-a bhuat; agus ari muictaí do bí do
 Ceann Córí, cuirí mí laigean a ionaí de ir tug da fíairí,
 do fíairí, inéirí, inéirí, inéirí, inéirí, inéirí, inéirí, inéirí,
 4210 t-ionaí do éirí cnaipe an. Do fíairí an muictaí an t-ionaí
 ir tug uirí de ran teirí do bí 'n-a fíairí, ir do fíairí
 ag ionaíneadó ari a deirí, inéirí, inéirí, inéirí, inéirí, inéirí,
 fíairí do nead ran uirí, "an ní," ari fí, "nari fíairí
 éirí ná do fíairí"; ir do fíairí do fíairí mac
 4215 bhuair ari a inéirí an ní céadna. Léirí ceana fíairí cuirí lé
 Maolmóirí comíairí ná muictaí; agus tarla do fíairí mac
 bhuair ir do Ceanní mac Duirí Cuairí beirí ag inéirí fíairí
 ari n-a inéirí, nó do fíairí éirí oirí ir é comíairí
 Ceanní inéirí fíairí do fíairí do bí ag inéirí mé fíairí.
 4220 fíairí Maolmóirí .i. mí laigean ag teirí ari fíairí
 ir do teirí beirí da muictaí cluicé ari. "Ir tú tug
 comíairí do fíairí da bhuairí oirí i fíairí fíairí
 Máirí," ari fíairí. "Ma teirí comíairí oirí da
 bhuairí oirí an rin," ari Maolmóirí, "do-béirí comí-
 4225 airí oirí oirí mé inéirí fíairí oirí fíairí." "A fíairí
 fíairí fíairí," ari fíairí.

Fíairí fíairí Maolmóirí de rin, agus téirí da éirí
 leirí, do nead fíairí uirí uirí ran teirí n-óirí an oirí
 rin, ir do inéirí i muictaí ná inéirí ari n-a inéirí fíairí
 4230 éirí beirí do bhuairí.

Ari n-a éirí inéirí do bhuairí fíairí mí laigean
 an lonríirí fíairí éirí beirí do fíairí, cuirí fíairí fíairí
 da inéirí da fíairí do fíairí fíairí fíairí fíairí ir
 teirí do. Ir an muictaí an fíairí ari i fíairí éirí
 4235 éirí fíairí do leirí éirí do fíairí agus é ag

him sometime before, and which had gold borders to it and a silver clasp. And so greatly did the king of Leinster exert himself in bearing up the mast that the clasp of his tunic snapped; and when they reached Ceann Choradh the king of Leinster took off his tunic and gave it to his sister Gormfhlaith, daughter of Murchadh (that is Brian's wife), to fix a clasp in it. The queen took the tunic and cast it into the fire that was in front of her, and proceeded to reproach her brother for being in slavery or subjection to anyone on earth, "a thing," said she, "which neither thy father nor thy grandfather brooked;" and she added, that Brian's son would make the same demand of his son. Now Maolmordha kept in mind the queen's remarks; and the next day Murchadh, son of Brian, and Conaing, son of Donn Cuan, happened to be playing chess, or according to others it was the comhorba of Caoimhghin of Gleann da Loch that was playing with Murchadh. Maolmordha, the king of Leinster, set to instruct Murchadh, and taught him a move which caused the game to go against him. "It was thou who gavest advice to the Lochlonnaigh which caused them to be defeated at the Battle of Gleann Mama," said Murchadh. "If I gave them advice which caused them to be defeated there," said Maolmordha, "I will give them another advice through which they will defeat thee in turn." "I defy thee to do so," said Murchadh.

Maolmordha was enraged at this and he went to his sleeping apartment, and could not be got to come to the drinking hall that night, and he took his departure early the next morning without bidding farewell to Brian.

Now when Brian heard that the king of Leinster left the mansion without bidding him farewell, he sent a page of his household to detain him that he might give him wages and gifts. The place at which the page overtook him was at the end of the plank bridge of Cill Dalua on

the east side of the Sionainn, as he was mounting his steed, and he delivered to him the message Brian had sent him. Maolmordha, the king of Leinster, turned on the page and gave him three blows with the yew wand he held in his hand, so that he broke the bones of his skull, and it was in a litter that he was carried to Brian's house. The page's name was Cogaran and from him are the Ui Cogarain of Munster.

A party of the household of Ceann Choradh desired to pursue the king of Leinster and not to allow him to go to Leinster until he had submitted to Brian. Brian, however, said that it would not be permitted to practise treachery against him in his own house. "But," added he, "it is from the door-post of his own house that justice will be required of him."

Maolmordha, king of Leinster, went into his own country, and summoned and brought together to him the Leinster nobles, and told them that himself and all his province had been dishonoured and treated to abusive speech at Ceann Choradh. Accordingly what they agreed on was that they themselves and a Lochlonnach force should go against Brian, so that the Battle of Cluain Tarbh was set on foot between them; and since Brian had not left in Ireland as many of the Lochlonnaigh as could fight a battle, having left only the party he suffered, on the excuse of trading, to remain in Ath Cliath, in Loch Garman, in Port Lairge, in Corcach and in Luimneach, for the purpose of attracting commerce from other countries to Ireland, what the king of Leinster and the Lochlonnaigh decided on was to send to the king of Lochlonn for a force with which to meet Brian in battle on Magh nEalta at Cluain Tarbh. And when the message reached the king of Lochlonn he sent his two sons Carolus Cnutus and Andreas with a host of twelve thousand Lochlonnaigh to help the king of Leinster to fight the Battle of Cluain Tarbh, and when they landed at Ath Cliath the king of Leinster

ircéala go brian o'fógha cafa do cupi mur i gCluain
Tarb.

Dála brian mic Cinnéirio míog Eiréann, do com-
tionóilead neart Mumán i' Connacht leir, agus triallair
4270 go háit Cliait mé cupi Cafa Cluana Tarb, amail aoubhamair.
Tángadair ann iomorro marí don mur rlioct fíadac Muill-
eactain go n-a ngablaib geinealair, triomfluaḡ cairpead
toiceartlac. Tángadair ann fóir clann Cair mic Conail
Eacluaic .i. Uí Blioir i' Uí Cairín, i' clann Dongura Cinn
4275 nAitac, i' Cinéal mBaic i' Cinéal gCuallaictair, Cinéal
Failbe, i' clann Eadac um Ceallac mac Duibhinn, i' clann
Cóléin um Mleanman mac Eiríoda mic Síoda mic Maol-
éluice, i' Cinéal Fearmair um Maolmeada mac Baodáin.
Tángadair ann fóir mic Cinnéirio mic Loricán, Annluan,
4280 laicta, Corcraic, Loricán, Seanacán, Ógán, Maolruanuir, i'
Aingir, Murcaic mac brian i' a mac Toirprealbac i'
cúigeair veairbíactair Murcaia .i. Taog, Donncaic, Domnall,
Concubair i' Flann. Tángadair ann marí an gcéadna
clann Duinn Cuan mic Cinnéirio .i. Longarigán Céileadair.
4285 Cinnéirio Fiangalac Innreacac Eocair mac Innreacair i'
Duibheann mac Eocac i' Beollán, i' ar lean oib-ro da
n-aor gíair i' da luic leanaíma. Táinig ann fóir fluaḡ
móir o'fearaib Connacht um Taog mac Murcaia Uí Ceallair.
ní Ua Maine agus um Maolruanuir na paitre Ó Eirín ní
4290 Eiríne, marí don mé móirán o'uaireib Connacht trié báir
briaitreacair mé brian, ar mbeic do Déibionn fá mádar.
oó 'n-a mnaoi Connachtair. Tis marí an gcéadna Maol-
reaclainn mac Domnail go neart na Míre uime i' noail
brian do congnaí lair.

4295 Agus ar mórtain ar donláctair go Maig nealta oóib-
cuirio inneall i' oirugad cafa oirga féin leat ar leat;

sent word to Brian to give notice that he would give him battle at Cluain Tarbh.

As to Brian, son of Cinneide, king of Ireland, he assembled the forces of Munster and Connaught and proceeded to Ath Cliath to fight the Battle of Cluain Tarbh, as we have said. And there went thither with him the race of Fiachaidh Muilleathan with their branches of descendants a great bulky stately host. Thither went also the descendants of Cas, son of Conall Eachluaith, to wit, the Ui Bloid and the Ui Caisin, and the descendants of Aonghus Chinn nAthrach, and the Cineal Baoth and the Cineal Cuallachtaigh, the Cineal Failbhe, and the clann Eachach under Ceallach, son of Duibhgheann, and the clann Choilein under Meanman, son of Eisdh, son of Sidh, son of Maolcluiche, and the Cineal Fearnhaic under Maolmeadha, son of Baodan. Thither went also the sons of Cinneide son of Lorcan, Annluan, Lachtna, Coscrach, Lorcan, Seanchan, Ogan, Maolruanuidh and Aingidh, Murchadh son of Brian, and his son Toirrdhealbhach and five brothers of Murchadh, to wit, Tadhg, Donnchadh, Domhnall, Conchubhar and Flann. Thither went in like manner the sons of Donn Cuan son of Cinneide, to wit, Longargan, Ceileachair, Cinneide, Fianghalach, Innreachtach, Eochaidh, son of Innrechtach, and Duibhgheann son of Eochaidh and Beallan and as many of the servants and followers of these as came with them. Thither also went a great host of Connaughtmen under Tadhg son of Murchadh O Ceallaigh, king of Ui Maine, and under Maolruanuidh na Paidre O Eidhin, king of Eidhin, with many of the Connaught nobles, through a feeling of kinship with Brian, for Beibhionn, his mother, was a Connaught-woman. In like manner Maoilseachlainn son of Domhnall, with the strength of Meath under him, went to meet Brian to help him.

And when they came together to one place on Magh nEalta they prepared and arranged themselves for battle

ní Laidhean ir Lochlonnaigh do leit, agus dá mac níos
 Lochlonn, mar atá Caisleán Cnutur ir Antrim 'n-a
 odaoireadach oirre; brian go maithib Muirneach, Connacht
 4300 ir mbeo don leit oile, agus Muirneach mac brian 'n-a
 odaoireadach oirre, aet amáin nar b'áil lé Maolreachtainn
 congnam leo.

Feartair an cat go cióta eatorra, ir bhuirtear do
 Lochlonnaib ir do Laidhib, gur tuiteadar dá mac
 4305 níos Lochlonn ir uairle an éablaigh táinig leo ann, mar
 don mé ré míle ir feacht gcéad do Lochlonnaib. Do tuit
 ann fóir luét áta Cliait ir oriong oile do Lochlonnaib an
 éablaigh tuairim ceitpe míle ann. Do tuit mar an gcéadna
 ní Laidhean ir uirbhí uairle Laidhean ir trí míle ir céad do
 4310 Laidhib mar don mui.

Do tuit ceana don leit oile Muirneach mac brian
 níosdamna éireann ir uirbhí uairle Muirneach ir
 Connacht 'n-a timcheall mar don mé ceitpe míle fear.
 Agus oriong do Lochlonnaib da maibe as teitead ón
 4315 áibadach fán oirre, tarla puball brian dóib agus tug
 oriong dóib aithe gurab é brian do bí ann, agus
 triallair brianar a odaoireadach do bí ar an mbuioin
 rin i ndáil brian ir marbair leo é; agus marbair
 eireann ir a muinntear lé muinntir brian. As go fóir
 4320 oriong oile do muinntir brian do marbad fán éad roin,
 mar atá Toirneadach mac Muirneach mic brian ir Conaing
 mac Duinn Cuan mic Cinnéirí ir Moela mac Doimnail
 mic Faeláin ní na nDéire Mumán, Eochair mac Dúinadach
 flait éoinne Scannláin ir Mael Ua Cuinn ir Cú Doiligh
 4325 mac Cinnéirí, trí caomach brian, ir Tadg mac Muirneach
 uí Ceallach ní Ua Maine, ir Maolruadh na Ráiríe Ó
 héirín ní Eiríne, ir Séibeanach mac Dubdagáin ní bfeair
 Muirge, ir Mac Deachtair mic Muirneachach Claoim ní Caisleán

on either side, the king of Leinster and the Lochlonnaigh on one side, the two sons of the king of Lochloinn, to wit, Carolus Cnutus and Andreas being their leaders; Brian with the nobles of Munster, Connaught and Meath on the other side, with Murchadh, son of Brian, as their leader. Maoilseachlainn, however, did not wish to help them.

The battle was bravely fought between them, and the Lochlonnaigh and the Leinstermen were defeated; and the two sons of the king of Lochloinn and the nobles of the fleet who came with them fell there, together with six thousand and seven hundred Lochlonnaigh. There also fell the men of Ath Cliath and another company of the Lochlonnaigh of the fleet about four thousand. In like manner fell the king of Leinster and most of the nobles of Leinster together with three thousand one hundred Leinstermen.

Now on the other side fell Murchadh, son of Brian, the heir apparent to the throne of Ireland, and the majority of the Munster and Connaught nobles around him together with four thousand men. And a party of Lochlonnaigh who were fleeing into the country from the slaughter came upon Brian's tent, and some of them knew that it was Brian who was in it, and Bruadar, their leader, who was of the party, went towards Brian, and they slew him, but Brian's people slew Bruadar and his people. Here follow other supporters of Brian who were slain in that battle, to wit, Toirrdhealbhadh, son of Murchadh, son of Brian, and Conaing, son of Donn Cuan, son of Cinneide, and Mothla, son of Domhnall, son of Faolan, king of Deise Mumhan, Eochaidh son of Dunadhach, prince of the clann Scannlain and Niall Ua Cuinn, and Cu Doiligh son of Cinneide, three companions of Brian, and Tadhg, son of Murchadh O Ceallaigh, king of Ui Maine, and Maolruanuidh na Paidre O Heidhin, king of Eidhin, and Geibheannach, son of Dubhagan, king of Feara Muighe, and Mac Beathaidh, son of Muireadhach Claon, king of Ciarraidhe Luachra,

Lusáera, Domnall mac Diaimada ní Corica báireinn,
 330 Scannlán mac Catáil ní Eoganaéda Loéa Léin, ir Domnall
 mac Éimín mic Caimniú ir Mórínadon Mairi .i. Muireadóc
 Mór na hAlban ir iomao s'uairelís oile naé áirimigéadri
 annro. Doir an Tigearna an tan tugad an cat-ro Óluana
 Tarb 1034 bliadna, an doine nua gCáirc. As ro vearbád
 4335 an treanóadri an áiream bliadon do bí ó fein Éiríort go
 bár brian :

4340 Ceirre bliadna tríoéad,
 ar mhíle gan meabail,
 ó do fáir laigí dar gcabair
 go bár brian i mbreagáib.

Agus oét mbliadna ir ceirre ríóir fá haoir do brian an
 tan roin, aímáil doir an ríle ran man-ro :

4345 Saoxal brian go mbuadáb,
 sur an nglad go ngáirib,
 ceirre ríóir bliadon
 'sa hoét iar n-a n-áiream.

Do bí rór Muiréad mac brian trí bliadna ar trí ríóir an
 tan do éuit ran cat-ro.

Domhnall, son of Diarmaid, king of Corca Baiscinn, Scannlan, son of Cathal, king of the Eoghanacht of Loch Lein, and Domhnall, son of Eimhin, son of Cainneach, and Mormhaor Marr, that is Muireadhach Mor of Alba, and many other nobles that are not mentioned here. The year of the Lord when the Battle of Cluain Tarbh was fought was 1034, the Friday before Easter. Here is the seancha's setting forth of the number of years that had elapsed from the birth of Christ to the death of Brian :

Four years and thirty,
With a thousand without deceit,
From the springing up of a Physician to help us
To the death of Brian in Breagha.

And Brian's age at that time was eighty-eight years, as the poet says in this stanza :

The life of Brian with victories
Up to the conflict with shouts,
Four score years
And eight are counted.

Moreover, Murchadh, son of Brian, was sixty-three years when he fell in this battle.

XXVI.

- Ar ttabairt iompario éada éluana Tarb aḡur ar
 4350 marbado brian ir muráda ir iomao vo ḡaeḡealaib mar
 aon iú, aḡur iar mbuireado vo loclonnaib ir vo laigrib
 ir ar marbado a n-uimóir ran éad roin, ir ar ttriall vo
 Óal ḡCair ir vo rlioct fíadae Muilleadain, an méio
 vo máir tarí éir an éada roin, tarí a n-air ḡo Mullae
 4355 Mairtean, ir ann rin vo ríonrao rlioct fíadae rluag
 ar leit óioib féin, ir vo rcairao mé Óal ḡCair, ir vo
 cinneado comairle ada, ó rriót Óal ḡCair i n-uadao rluag
 ir rocuide, teada vo cúir ḡo Donnada mac brian, aḡur
 géill o'iarraio air, aḡur a noctaó óo ḡo maḡadair géill
 4360 uada-ran aḡ a adair ir aḡ bíaḡair a adair, aḡur aub-
 raḡair ḡuab oóib féin buó cóir ríḡe Muḡan ḡad mé
 bfead. "Ní oa bair nveoin vo bí ríḡ aḡ adair ná aḡ
 bíaḡair raḡ-ra," ar Donnada, "adé iao féin vo bean
 uíla oa bair n-aímdeoin oib ir o'fearaib éireann maille
 4365 ríḡ." Aḡur aubairt Donnada ná tuibrao géill ná
 urruide oóib-rean ná vo nead oile, aḡur vo ráio oa
 mbeir comlíonaó caḡa oóib-rean aḡe, ná léḡreao uao
 iao ḡan géill mé beir uíal oó féin aḡail vo báḡair
 oa adair.
- 4370 Ar ḡclor an rceoil rin vo rluag Dearmuḡan vo
 éirḡeaoar ḡo haḡláḡ obann ir vo ḡabrao a n-airma ir
 táḡḡaoar vo tabairt éada vo Óal ḡCair. Vo ráio
 Donnada mac brian an ran roin mé a muinnir a
 n-oḡair vo cúir irtead i ráit Mairtean aḡur trian an
 4375 rluag oa ḡcoméao, "aḡur ffeagrao," ar ré, "an oa
 ttrian oile caḡ von luét úo." ḡíḡeao ní maḡadair Óal
 ḡCair adé aoir míle aḡáin o'fuirḡall áir an ran roin; aḡur
 vo báḡair Dearmuḡain trí míle vo rluag. Óo éuadair

XXVI.

Now when the Battle of Cluain Tarbh was over and Brian and Murchadh with many Gaels slain, and the Lochlonnaigh and the Leinstermen defeated and the majority of them slain in that battle, and when the Dal gCais and race of Fiachaidh Muilleathan, had reached Mullach Maistean on their return journey, then the race of Fiachaidh formed themselves into a distinct host and separated from the Dal gCais; and as the Dal gCais were weak in hosts and contingents, they formed the resolution of sending envoys to Donnchadh, son of Brian, to ask hostages from him and to point out to him that his father and his father's brother had hostages from them, and they said they had a right to the sovereignty of Munster in alternate succession. "It was not with your consent ye were under my father or kinsmen," said Donnchadh, "it was they who made ye submit against your will and the men of Ireland with you." And Donnchadh added that he would give neither hostages nor sureties to them or to anyone else, and said that if he had enough of men to fight them he would not let them go without getting hostages from them for their being submissive to him as they were to his father.

When the Desmond host heard this message they arose promptly and suddenly, and seized their arms and went to give battle to the Dal gCais. Donnchadh, son of Brian, then directed his people to put their wounded men into Raith Maistean with a third of the host in charge of them, "and let the other two-thirds," added he, "meet that party in battle." Now the Dal gCais numbered then only one thousand, the remnant of a slaughter, while the Desmond host were three thousand strong. When the

na hoṭairi an comhíad roin Donnḃaṭa, do éirḡeasair ḡo
 4380 héarḃairṑ ir do éuirḡioṑ caonnaḃ 'n-a ḡcneaṭaib ir 'n-a
 ḡcneáḃtaib, ir do ḡabḡarṑ a n-aḡma 'n-a lámaib ir do b'í
 a ḡcomhairle an caṭ do ṭabhairṑ. Óṑ ḃonnaḃasair ḡlioḃṑ
 ḡiaḃḃ Muilleaḃain an meirneáḃ roin do ḡab Óál ḡḃair
 ioiri ḡlán ir earlán, do roḃṑaṭ leo ḡán ḡcaṭ do ṭabhairṑ,
 4385 aḡur ṑmallaio ḡompa va roṑṑṑib ḡan ḡéill o'ḡaḡáil ó
 Óál ḡḃair.

lomṑúra Óál ḡḃair ṑmallaio ḡompa ar rin ḡo hḃṑ í
 ar bḡú beairḃa, ir cḡomair ar uirce o'ól ann. Do bí
 Donnḃaṭ mac ḡiolla ḡáṑiaṑ ḡí Orḡuirḡe ar a ḡcionn ann
 4390 rin ḡo líon a ḡluaḡ ir a ṑionóil .i. laṑṑin ir Orḡuirḡe ar
 Maṑḡ ḃloinne ceallaṑ ir comhéaṑ uairṑ ar Óál ḡḃair ḡá
 ḡliḡe a ḡḡeabṑasoir ar méaṑ a ḡala ḡu. Óir ir é bḡian
 do ceanḡail ir do éuibḡṑḡ aṑair Donnḃairṑ, aḡur do bí
 bliaṑḃain i ḡcuibḡeaḃ aṑe, aḡur do cḡeaḃṑ ir do ḡáḡuirḡeaṑ
 4395 Orḡuirḡe uile ir do maḡbaṑ iomaṑ va noṑoimib leir. Uime
 rin do éuimḡṑ Mac ḡiolla ḡáṑiaṑ an ḡala do Óál
 ḡḃair, ir do éuiri teaḃṑa uairṑ ḡo hḃṑ í va n-ionḡḡaṑḡe 'ḡa
 iaḡiairṑ oḡia bḡiaṑṑe do éuiri éuirḡe ṑié n-a léiḡean ar an
 áit rin ṑairḡ. ḡiṑeaṑ ḡá hé ḡḡeaḡia Óonnḃaṭa mic
 4400 bḡian ar na teaḃṑaib naḃ ṑuibḡaṑ bḡiaṑṑe o'óib.
 “Maḡeaṑ,” ar na teaḃṑa, “caṑṑṑe caṭ do ḡḡeaḡia do
 Mac ḡiolla ḡáṑiaṑ.” “Do-ḡeabairṑ ḡé caṭ,” ar Donn-
 ḃaṭ, “aḡur ir ṑuaḡ naḃ é an bḃḡ ḡuair ar n-aṑair
 ḡuaḡamaḡ-ne ḡul ḡáimṑḡ do léan oḡaionn iaṑ-ḡan o'iaḡiairṑ
 4405 ḡiáll oḡaionn.” Aṑuibḡasair na teaḃṑa ḡur ḡan ḡearṑ do
 beirṑ air, aḡur naḃ ḡaibe líon caṑa do ṭabhairṑ do Mac
 ḡiolla ḡáṑiaṑ. “Aḃṑ oḃ maṑ ḡḡáṑ aṑṑbeair a roṑeaḃ-
 aḡeaḃṑa do ṭabhairṑ ar teaḃṑaib ar bir,” ar Donnḃaṭ,
 “do beaḡḡaṑṑe bair roṑeaḡa ar bair ḡceannaib aḡam-ḡa;
 4410 óir ḡion ḡo mbeinn-ḡe aḃṑ aoin ḡiolla aḡáin do ḡoḃḡairṑe
 ní éuibḡaionn obaṑ comḡairṑ do Mac ḡiolla ḡáṑiaṑ ir
 o'Orḡuirḡib.”

wounded heard this speech of Donnchadh's they arose quickly and put moss in their wounds and sores, and they grasped their weapons in their hands, and their counsel was to engage in the battle. When the race of Fiachaidh Muilleathan observed this courage on the part of the Dal gCais, both sound and wounded, they ceased to speak of engaging in the battle, and marched onwards to their homes without getting hostages from the Dal gCais.

As to the Dal gCais they marched on thence to Ath I on the breast of the Bearbha and began to drink water there. Donnchadh Mac Giolla Phadraig, king of Osruighe, was there to meet them with his full host and reserves, to wit, the Leinstermen and the Ossorians, on Magh Cloinne Ceallaigh, and he had set a watch on the Dal gCais to find what way they would take, by reason of his great enmity against them. For Brian had tied and bound Donnchadh's father and kept him a year in bondage, and had spoiled and wasted all Osruighe and slain many of its people. Hence Mac Giolla Phadraig kept up the enmity against the Dal gCais, and he sent envoys to them to Ath I, to ask them to send him hostages as a condition of his allowing them to pass from that place unmolested. But Donnchadh son of Brian's answer to the envoys was that he would not give hostages. "Then," said the envoys, "Mac Giolla Phadraig would have to be met in battle." "He will get battle," said Donnchadh, "and it is a pity that I did not meet the death my father met, before I was overtaken by the misfortune of these people demanding hostages from me." The envoys told him not to get angry, seeing that he was not strong enough to fight Mac Giolla Phadraig. "Now if it were the custom to give affront to any envoys whatever on account of their message," said Donnchadh, "I would have your tongues plucked out of your heads, for if I had but a single page as a following I would not refuse battle to Mac Giolla Phadraig and to the Ossorians."

1r ann rin do cúir Donnchad mac brian trian an
 trluaig do choiméad a n-ochar agur an dá otriann oile do
 4415 ffrearthal an éada. Óo cúlaidar na hochari rin do
 éirgeadar go hobann, gur bhuiréad ar a gcneadóibh ir
 ar a gcneadóibh, gur lionrad do éadonnad iad, ir do gáb-
 rad a rleagha ir a gclóiríme, ir tánghadar i mearc áicé
 amlaio rin, agur aubhriadar mé mac brian daoine do
 4420 cúir fá coilil ir cuailleadá coimneairtarhia do éadairc
 leo agur a ráadó ran talmaim, “agur ceangailtear rinn
 mé a n-air,” ar rad, “agur tugtar ar n-airim i n-ar
 lámhaibh ir cuirtear ar mic ir ar mbriáirne marí don rinn
 .i. oir o’feariaibh rlána timcheall an fíri gonta agaimn,
 4425 ionnup gurab oíochiair ar bfeiríom lé céile rin. Óir ní
 léigfe an náirne don fíorí rlán gludardó nó go ngludair
 an fearí gonta ceangailte agaimn.” Do ríonad amlaio
 leo, agur ba maótnad meanman ir ba hionghantar adbal-
 míoí an t-oiriugadó roin do cúiréadar Dál gCair orria
 4430 féin.

Óo éonncadar laigim ir Orriugé an meirnead móir-
 adbal roin ag éirge i nDál gCair do gáb gíraim ir eagla
 iad riompa agur ir ead aubhriadar, “ní triall teiríó, ní
 rcaoirlead ná rcanhriad fobhuio Dál gCair do éadanaí,”
 4435 ar rad, “ad cat olúit daingean do éadanaí oíob féin.
 Ar an adbar roin ní éirbiaim-ne cat oíob, óir ir coim-
 édar mé bair nó mé beada o’fulang iad.” Aubhairc Mac
 Giolla rádaiais: “1r cláit daoirí-re rin do ráó, óir
 atádaoi líon a n-ícte rúo dá maó baid ollam iad.” “1r
 4440 fíorí rin,” ar iad-ran, “agur gíob fíorí ní muirbriadar
 donuine oíob rúo gan cúigear nó reirerí do éiríom
 leir, ir gá feiríre oíinne ar gcoimhriadó ríú.” “Ó naó
 áil líb cat do éadairc oíob,” ar Mac Giolla rádaiais,
 “oéiríó tóiríreadó orria.” Agur fá meara lé Dál gCair
 4445 rin ioná cat do éadairc oíob. Triallaido iomoiríó Dál

Then Donnchadh son of Brian set the third of the host in charge of their wounded and the remaining two-thirds to give the battle. When the wounded heard this, they sprang up suddenly, and their wounds and gashes burst open, and they filled them with moss, and they seized their lances and their swords and came in this guise into the midst of their comrades, and they besought the son of Brian to send men into the wood to fetch strong stakes which were to be stuck in the ground, "and let us be tied to these," said they, "and let our arms be given into our hands and let our sons and kinsmen be placed beside us, to wit, two unwounded men around each of us wounded, so that we may act together with the greater earnestness. For the unwounded man will be ashamed to leave his post until the wounded man of our company who is bound leaves it." They were arrayed in that way; and that array into which the Dal gCais put themselves was a surprise for the mind, and a very great wonder.

When the Leinstermen and the Ossorians observed this extraordinary courage rising in the Dal gCais they conceived fear and terror of them, and what they said was: "It is not a retreat in disorder or panic that may be expected from the Dal gCais," said they, "but the fighting of a close firm battle in self-defence. For this reason we will not give them battle, for they are indifferent as to whether they shall endure death or life." Mac Giolla Phadraig replied: "It is cowardly of you to say that, seeing that you are numerous enough to eat yonder company if they were cooked food." "That is true," they replied, "but though it be true, none of these will be slain without his having slain five or six, and how is it to our advantage to be slain with them?" "Since you do not wish to give them battle," said Mac Giolla Phadraig, "harass them by pursuit;" and the Dal gCais were less pleased at this than they would have been to give them battle. After this the

ḡCair uá n-úitaiḡ féin iar rin ḡo hearbaúac éagcruaid,
 aḡur ní iáinḡ uon baile i n-aoimfeacé mé mac bhuain
 uíob acé oét ḡcéao ḡo leit, óir uo cáillirio céao ḡo
 leit ran ionmuaḡaó roim aḡ Oiriuḡib ari locaó caḡa oirua.

- 4450 aḡ ro ionoirio an tuarḡḡbáil uo-beiri Maolḡeac-
 lainn mac Doimnaill ní Miúe ari Cáḡ Cluana Tarib i
 ḡcionn míoḡa u'éir an caḡa uo cúri; óir uo ḡabaoari
 clann Cólmaín aḡ fíarḡuḡe rceíl an caḡa roim oe. Ir
 ann rin aubairt Maolḡeacḡlainn naḡ racaíó féin iuaí a
 4455 ramaílt uo caḡ ná baíamail uó. “Óir uá mbeit,” ari ré,
 “aingeal Ué uo nim aḡ tabairt a tuarḡḡbála uuit ba
 uíḡieromeac uaió é. Uo báuḡa ceana ir mo rluag uá
 bḡeacain aḡur ḡan u'agáió eaoimann acé ḡoir brianairi ir
 cloíó. ḡúeacó an tan tuḡaoari na caḡa roim a n-oéta ir
 4460 a n-uibḡuinne ari a céile, uo ḡabaoari aḡ rúrtaó ir aḡ
 rlaḡbuaíacó ari oile, ir ba ramaíltá lé tḡoimealtain
 raoilean ngeal ór cionn tḡáḡa, aḡ teaḡt tuile i uíri,
 ceaḡa caileúe na rcaḡ ór a ḡceannaib; aḡur uá maó
 mian linne uul uo cōḡḡnaí uo ceaḡtar uon uá éaoib, ní
 4465 iuib ré ari cumar uíinn, óir uo ceanglaó ir uo cuibḡeacó
 ari rleagá ir ari n-arma ór ari ḡceannaib uo na ulaoitib
 uioḡainne uiaḡrcaoilte uo r'eolaó an ḡaoḡ cúḡainn u'folc-
 aib ir u'ulcaóuib na laoc ari n-a leaoairt ir ari n-a
 láinteaircaó u'faoibuib lann ir lúḡaim uá ḡac leit,
 4470 ionnur ḡur ba lánmóir ari bḡeíom aḡ méúeacó ir aḡ
 caíḡmíoc ari ḡcḡannḡaile ó céile. Óir ba uóig linn nar
 mó u'ulc uon luḡt uo bí ran caḡ ioná uíinne rulaḡ a
 bḡaicreana ḡan uul ari r'eaircōi ir ari foluamain.”

- féac, a léagḡóir, bíóḡ ḡurab ari rluag bhuain uo bí
 4475 Maolḡeacḡlainn ir riri Miúe aḡ teaḡt ḡo láḡair an caḡa,
 maḡeacó uó bí uo céilḡ uoir ré féin ir locḡonnaig naḡ
 táinḡ ran oiriuḡaó i meairc rluag bhuain, acé ir eacó uo

Dal gCais proceeded unto their own country in want and in difficulties, and only eight hundred and fifty reached home with the son of Brian, for they lost a hundred and fifty through this harassing pursuit of the Ossorians on their failing to give battle.

The following is the account of the Battle of Cluain Tarbh which Maoilseachlainn son of Domhnall, king of Meath, gave a month after the battle was fought; for the clann Cholmain were asking him for tidings of the battle. Thereupon Maoilseachlainn said that he had never seen such a battle or an approach to it. "For," said he, "if God's angel from heaven were to give you an account of it his account would seem incredible. Now I and my host were looking at them at the distance only of a fallow field and a fence. But when these battalions had faced one another and stood breast to breast, they set to flail and to lash one another; and like unto a heavy flock of white sea-gulls over the coast, when the tide is coming up into the land, were the white showers of shields above their heads; and if we wished to go to the assistance of either side it was not in our power to do so, for our lances and our arms were bound and fastened above our heads by the firm closely set wisps of hair which the wind blew to us from the heads and beards of the warriors as they were being hacked and cut down by the edge of the swords and strong weapons on every side, so that we found it difficult to keep the handles of our weapons from getting entangled in one another. And we thought that those who were in the fight did not suffer more than we did who had to look on without running wild and mad."

Observe, O reader, that though it was as part of the host of Brian that Maoilseachlainn and the men of Meath came to the field of battle, still through a plot between himself and the Lochlonnaigh, he did not come into the battle array amongst Brian's host, but what he did was

junne é féin i' a f'luaḡ o'annáin do leactaoid an cāta,
amail no oiruiḡeasdaí loclonnaig do.

4480 **N**í maḡasdaí Cinéal Eoḡain ná ríol ḡConaill ran cāt,
ḡiḡeasó ní hiaso naí tairḡ teasct ann ac̃t ḡrian aouḡairt
tíe m̃eíto meanman ḡuib 'n-a n-éasḡair do junne féin ḡac̃
áitear da noeairnaíó maíh, "asur i' easó do-oéan anoir,"
arí fé.

4485 **D**o ḡab Maolreac̃lainn arí' o'ér ḡrian ríogac̃t
Éireann naoi mbliasóna. I' 'n-a f'laitear do junneasó
na ḡníoma-ro ríor. Této Maolreac̃lainn rí Éireann,
f'luaḡ líonmair, i' Ó Néill i' Ó Maolḡasdaí maí don
uir, ḡo hāt Cliact, ḡui huirḡeasó i' ḡui loirceasó an
4490 baile leo arí an iairmair do loclonnaib do maí an tíact
roin ḡan tuirim i ḡCact Cluana Tairb lé ḡrian. Tmalla-
ao arí rin i nUib Cinnrealaig ḡui cireasó i' ḡui
loirceasó an tí' uile leo, i' ḡui maíbasó iomaḡ do óaoimib
ann. Dá éir rin do cúasó Maolreac̃lainn i nUlltaib
4495 ḡo otuḡ iomaḡ do ḡraigtoib arí. I' fán am-ro do maíbasó
Donnagán rí Laigean i' Tadó Ó Rian rí Ó nOríona i'
iomaḡ do óaoimib oile lé Donnac̃ Mac ḡiolla f'áorairḡ
arí lárí leirḡlinne, asur fuaí' Mac Liaḡ aruollam
Éireann báir. Sluaḡasó lé Maolreac̃lainn rí Éireann i
4500 nOruiḡib ḡui maíbasó Dúnḡal Mac ḡiolla f'áorairḡ
mac Donnac̃aíó, i' iomaḡ do óaoimib oile maí don uir
ann.

I' é an Maolreac̃lainn-re arí a ḡfuilmíó as tíact
do junne foundation arí maíuirtí' m̃uirie i mbailé áta
4505 Cliact, aoir an Tíḡearma an tan roin 1039. asur do ba-
ouine cíaibteas an Maolreac̃lainn-re ran aimí' o'éro-
easnaig; óirí an tan do tuímasó neairt loclonnaac̃ i ḡCact
Cluana Tairb ionnuir nac̃ bíó aca ac̃t baíraact i mbail-
tib cuain asur íao arí uairib as tabairt muas fán ḡríe
4510 amac̃ as véanaíh cireac̃ i' muasair, do b'íḡ nac̃ maḡasdaí
líon cāta do f'neartal do ḡaeḡealaib, do éionnircain
Maolreac̃lainn ríola o'átnuasó i' cealla do cúmāc̃

to remain with his host beside the battle, as the Lochlonnaigh had directed him.

Neither the Cineal Eoghain nor the siol Conaill were at the battle, but it was not that they did not offer to come there, but that Brian said in his high courage that it was without them he gained any success he had ever gained, "and so it will be now," said he.

Maoilseachlainn held the sovereignty again after Brian nine years. It was in his reign that the following events took place. Maoilseachlainn, king of Ireland, with a numerous host, together with O Neill and O Maoldoraidh, went to Ath Cliath, and they plundered and burned the town against the remnant of the Lochlonnaigh who lived at that time not having fallen by Brian at the Battle of Cluain Tarbh. Thence they proceeded to Ui Cinnsealaigh, and they spoiled and burned the entire country, and many people were slain there. After that Maoilseachlainn went to Ulster and brought thence many captives. It was about this time that Donnagan, king of Leinster, and Tadhg O Riain, king of O Drona, and many other persons were slain by Donnchadh Mac Giolla Phadraig in the field of Leithghlinn; and Mac Liag, high ollamh of Ireland, died. Maoilseachlainn, king of Ireland, made a hosting in Osruighe, and there slew Dunghal Mac Giolla Phadraig, son of Donnchadh, and many other persons with him.

It was this Maoilseachlainn of whom we are treating who founded the monastery of St. Mary's in the town of Ath Cliath in the year of the Lord 1039. And this Maoilseachlainn was a pious man in his latter days. For when the power of the Lochlonnaigh had been broken at the Battle of Cluain Tarbh so that they had only the wardenship of seaport towns, while it was their wont to make incursions into the country at times to spoil and ravage, as they were not numerous enough to give battle to the Gaels, Maoilseachlainn began to restore schools and to

17 'do cóirighaó ar aitear bhuain. Léaghtar fóir go tuighaó
coirighaó 'do éirí céad mac léighinn ar a cóirtar féin.

- 4515 17 i bflaitear an maoilfeaclainn-re 'do uallad bhuain
mac maoilnóirída mic Muiréada, 'do bí 'n-a míg laigean
da bliadain, lé Sirc mac Amhlaoib i nÁt Cliaé tpié
meabail. 'Do haiuighaó 17 'do cheadaó Ceannannur leir
an Sirc mac gceadna gup mairbhad iomaó 'do daoinib ann
4520 17 go tuighaó iomaó 'do bhuighaó ar. 17 fán am-ro
tuighaó mairíom móir lé Ughaie mac Dúnlainz mic Tuadail
mic Ughaie mic Oiliolla mic Dúnlainz, 'do bí 'n-a míg
laigean tpié bliadna, ar Sirc mac Amhlaoib 17 ar loč-
lonnab Áta Cliaé, go tuighaó deargar ločlonnac ann;
4525 agup Donn Sléibe mac Maoilnóirída mic Muirighéin 'do
loiric teac Ughaie, gup loiricaó Ughaie ann ag Dubloč
leara Cuile. Da éir rin 'do mairbad Sirc mac íomair,
taoirca ločlonnac íuirt lairge lé míg Orluighé, agup
rudair maoilfeaclainn mí éiréann báir i gCúó Inir loča
4530 hAinninn.

- bíod go n-áirimis na reančairde aithríoga 'do beir ar
éirinn i noiaó maoilfeaclainn, ní meairam go tdaimis mí
gan fíearabha uirre go Gabálar Gal, aét cia 'do
gabadair orionz óioib ceannar feadna éiréann mé a n-air.
4535 Ag ro deargad an treančair ar rin ran rann-ro:

tar éir maoilfeaclainn fona,
mic Donnail mic Donnéda,
'do fear caoirí mír gac cloinn
's nočar gab doirí éirinn.

build and set in order churches, after the example of Brian. We also read that he maintained three hundred students at his own expense.

It was in the reign of this Maoilseachlainn that Brian, son of Maolmordha, son of Murchadh, who was king of Leinster two years, was treacherously blinded by Sitric son of Amhlaoibh, in Ath Cliath. The same Sitric plundered and spoiled Ceanannus, slaying many people there and taking many captives thence. It was about this time that Ughaire son of Dunlaing, son of Tuathal, son of Ughaire, son of Oilill, son of Dunlaing, who was king of Leinster three years, inflicted a great defeat on Sitric son of Amhlaoibh, and the Lochlonnaigh of Ath Cliath, and dreadful slaughter was made of the Lochlonnaigh there. And Donn Sleibhe, son of Maolmordha, son of Muireigen, burned the house of Ughaire, so that Ughaire was burned in it at Dubhloch Leasa Cuile. After this, Sitric son of Iomhar, leader of the Lochlonnaigh of Port Lairge, was slain by the king of Osruighe, and Maoilseachlainn, king of Ireland, died at Cro-inis in Loch Ainninn.

Although the seanchas enumerate high kings as having ruled Ireland after Maoilseachlainn, I do not think that there was a king over the country without opposition until the Norman Invasion, notwithstanding that some of them assumed the sovereignty of Ireland. Here is the testimony of the seancha on this point in this stanza :

After prosperous Maoilseachlainn,
Son of Domhnall, son of Donnchadb,
To no tribe remained a fair king,
And no one king ruled Erin.

XXVII.

- 4540 Do gab Donncað mac Bhuain Bóiamne míoḡaét leite Moḡa ir uimóir Éireann uile caogao bliadhán do méir Fingín Mic Cairtáig, ran leabhrán ro roríob do Stair na hÉireann, ir úrúinge oile mé reanúr; aḡur ir mó mearaím an céadfaíó-re do beit ríunneac ioná céadfaíó na úrúinge
- 4545 aveyi nac maibe Donncað i bflaitear acé oá bliadhán véas. Óir tiz céadfaíó Fingín leir an áiream bliadhán acá ó bár Bhuain go Gabáltar Gall; aḡur ní éiz an céadfaíó véiréanaac. Uime rin mearaím guraib i céadfaíó Fingín acá ríunneac, aveyi guraib caogac bliadhán rao flaiteara
- 4550 Óonncaíó. Ir i bflaitear Óonncaíó táinig Harolt Conan pmonnra na bpeatan ar teiteac i nÉirinn, mar a bfuair cumacac an tan fá haoir von Tigearna 1050. Ir mé linn Donncaða do unneac na gníoma-ro ríor. Óir ir ann do gabac Amblaib mac Sitreaca taoireac
- 4555 Loélonn i nÉirinn lé Matḡamain Ó Riagáin ní bpeas, go bfuair oá céac véas bó ir ré ríeo eac o'fuarclac ar.

- Ir fán am-ro rór do éuaíó flaitbearac Ó néill oá oileipe von Róim, aoir an Tigearna an tan roin 1073. Oá éir rin fuair Taḡ mac Loracáin ní Ua gCinnrealaig
- 4560 bár i nḡleann oá Loc, aḡur é aḡ véanaím aitéuge ann, aḡur fuair ḡormflait ingean Muircaða mic Floinn, ní Laiḡean, mátair Sitreaca mic Amblaib, taoireac Loélonn i nÉirinn, bár, aḡur fa hí mátair Óonncaíó mic Bhuain Bóiamne i. Ir fán am-ro do hairgeac Cluian feara bpeanainn lé
- 4565 harit Coileac Ó Ruairc ní bpeítepe; aḡur tarla Donncað mac Bhuain an lá céacna iur, go utuz veaigáir muinntipe airt i noioḡail na ceallairḡe rin do mónrat. Ir gmo o'n-a oiaíó rin go nveacáíó Caéal mac Ruaióin, ní iartair

XXVII.

Donnchadh, son of Brian Boraimhe, held the sovereignty of Leath Mogha and the greater part of Ireland fifty years according to Finghin Mac Carrthaigh, in the booklet he has written on the History of Ireland, and others learned in the seanchus; and I think this opinion is more likely to be true than the opinion of those who say that Donnchadh reigned only twelve years. For Finghin's opinion is in accordance with the number of years that are from the death of Brian to the Norman Invasion, while the latter opinion is not. Hence I think that Finghin's opinion is the true one, which says that fifty years was the length of Donnchadh's reign. It was in the reign of Donnchadh that Harolt Conan, prince of Wales, fled to Ireland where he found shelter in the year of the Lord 1050. It was in Donnchadh's time that the following events took place. For it was then that Mathghamhain O Riagain, king of Breagha, took captive Amhlaoibh, son of Sitric, leader of the Lochlonnaigh in Ireland, and got a ransom of twelve hundred cows and six score steeds on his account.

It was about this time, also, that Flaithbheartach O'Neill went on a pilgrimage to Rome the year of the Lord then being 1073. After this Tadhg, son of Lorcan, king of Ui Cinnsealaigh, died at Gleann da Loch while he was there as a penitent; and Gormfhlaith, daughter of Murchadh son of Flann king of Leinster, mother of Sitric, son of Amhlaoibh, leader of the Lochlonnaigh of Ireland, died, and she was the mother of Donnchadh, son of Brian Boraimhe. It was about this time that Cluain Fearta Breanainn was plundered by Art Coileach O Ruairc, king of Breithfne; and on the same day, Donnchadh, son of Brian, came upon him and made dreadful slaughter of his people in vengeance for that sacrilege they had committed. Soon after this, Cathal,

Connaðt, da oileíthe go hApo Maða. Da éir rin do
 4570 haingeað ir do loirceadh poirt laige lé Diaimair mac
 Maol na mbó ní laigean, agus do haingeadh Cluain Mhe
 Nóir lé Connadainib, guri díogail Dia ir Ciadán rin oíra .i.
 uimhóri a nuaoine ir a n-áirnéire o'eads go gíoth da éir rin.

Ir fán am-ro do loirceadh Cairrēac mac Sairibheadais
 4575 ní Eoganaðta Cairil i utis teineadh lé mac Longairgán
 mic Duinn Cuan maille mé hiomath do daoinib uairle oile
 marí don mair. Da éir rin do cuirceadh Donnād mac brian
 a díogadh agus do éadā da oileíthe don Róim go bfuair
 bār ann i mainirtir Steapháin. Agus an ní doirio a lán
 4580 guriab do ílioct Donnādā Ruérais Eurtárais ir Pluing-
 céadais, ní bfuair laoir ná leirir da deiribgeadh guriab
 do ílioct Donnādā ceactar díob, act don mairí amáin atá
 ran uadain daib torac: Cuirceadh comairí ar éloinn
 Táil, do minne Maolín Óg Mac brianada, fear com-
 4585 airíthe dúinn féin. An beolair fór atá as a lán do
 éadadāib, marí a n-abairí ian noul do Donnād ar eactria
 don Róim da oileíthe guri éumair ar ingin an airíthe do
 bí ann an tīat roin, go mair mac dō, agus guriab ón mac
 roin tiocfairí na tīí éineadh do luairdeamar; gíthead ní
 4590 héirir an ícēal-ro do beir ímneadh; óir mé noul ar an
 eactria roin dō, do ba fearóir cīonna cīandorta ór cīonn
 a ceiríe fīcīo blīadān é, agus níor cōrīad o'ingir airíthe
 uíil do éadair do laige mé n-a fāmair o'adlaod, agus
 4595 oileíthe ir airtíge uíil do éir i mairí ran bīot.

Agus do níir a noubriamar mairí nair éumair
 Donnād ar ingin an airíthe ir nac mair mac dō ó tioc-
 fairí an oíong dōubriamar.

son of Ruaidhri, king of west Connaught, went on a pilgrimage to Ard Macha. After this, Port Lairge was plundered and burned by Diarmaid son of Maol na mBo, king of Leinster, and Cluain Mic Nois was plundered by the Connhaicne; and God and Ciaran avenged this on them, that is, most of their people and their cattle died soon afterwards.

It was about this time that Carrthach, son of Saoirbhreathach, king of Eoghanacht Chaisil, was burned, together with many other nobles, in a fire-house by the son of Longargan, son of Donn Cuan. After this Donnchadh, son of Brian, was deposed from his sovereignty, and went on a pilgrimage to Rome, where he died in the monastery of St. Stephen. And as to what many assert that the Pueraiigh Eustasaigh and the Pluingceadaigh are descended from Donnchadh, I have found neither lay nor letter to prove that any of them were descended from him, except one stanza which is in the poem beginning : I will confer a favour on the clann Tail, which Maoilin Og Mac Bruaideadha a contemporary of our own has composed. Moreover as to the tradition that exists among many of the rustics who say that when Donnchadh went on a pilgrimage to Rome he had intercourse with the daughter of the emperor who was there then, and that she bore him a son, and that from that son might have sprung the three septs we have mentioned ; this story cannot be true, for before setting out on that expedition he was a very old decrepid man of over eighty years of age, and it is not likely that an emperor's daughter would covet intercourse with such a veteran, and, moreover, it would have been unbecoming in him who went for the sake of pilgrimage and penance to covet any woman whatever.

And from what I have said, I judge that Donnchadh did not have intercourse with the emperor's daughter, and that she did not bear him a son from whom the septs referred to could have sprung.

1r córaíod e fírinne an neithe-re do mear mar léagtar
 4600 i reirleabair annála do reiríodas a leabair b'neac mic
 doúagáin tuairim trí céad bliadhán ó rin go noeasáid
 Donnáid iar reiríodnasáid tuair na Róma i mainirir
 S. Stiabhna ran Róim do coinniríod, agus sur sur gab cuing
 éiríodas ré a air an, sur éirí a maibe moiríe na ré go
 4605 haitiríodas ran áit céadna go b'ar.

Léagtar f'or i reiríodas gab; mar a n-áiríodas na
 huairíe táinig do gablaib i n'éiríod ar otúr, surab i
 otúr gabálar gab táinig Robert le Power ói éirí-
 ríod Ruéiríod 1r eiríodas i n'éiríod, agus aoiríod na
 4610 huíodas céadna surab do loíodnaib plingíodas.

Do gab Toiríodas mac Tairíod mic b'neac bóiríod
 ríodas Múiríod 1r uiríod éiríod uile ná bliadhán
 oéas. Móríod ingean gíolla b'neac uí Maolíníod ré
 éiríod f'adáid 1r f'earíod g'ceall málaríod an Toiríodas-
 4615 re uí b'neac. 1r 'n-a f'laríod do rinnead na gíolla-
 ríod. Ói 1r an do maríod Concubair mac Maolíníod-
 lairíod ré Míod lé mac a óearíodas réir .i. Múiríod
 mac f'loiríod ré mearíod, agus ríod a céann ar a ónaríod
 ar éiríod ó éiríod mic n'óir go céann óiríod lé Toirí-
 4620 óealíod Ó m'neac na h'óiríod iar g'áiríod, agus ríod an
 céann céadna ba éiríod tar a air go éiríod mic n'óir ran
 Donnáid ba neiríod oíod, agus rin do éiríod do m'neacíod
 éiríod.

1r i b'laríod an Toiríodas-1r do éiríod uillíod
 4625 Ruríod ré Sacran ríod i n'éiríod i goiríod aóiríod do céad
 Toiríodas uí b'neac ríod n'éiríod ré n-a éiríod ar
 céann h'áiríod Westminster Anno Domini 1098; agus an

The truth of this statement will be the more readily admitted as we read in an old book of annals, which was copied from the Speckled Book of Mac Aodhaghain about three hundred years ago, that Donnchadh, after having performed his pilgrimage to Rome, went to live in the monastery of St. Stephen in Rome, and that he took upon himself the yoke of piety, and passed the remainder of his life until death in penance in the same place.

We also read in the chronicles of the Normans, where the Norman nobles who came first to Ireland are enumerated, that it was at the beginning of the Norman Invasion that Robert le Power, from whom sprang the Pueraiigh and the Eustasaigh in Ireland, first came, and the same authors say that the Pluingceadaigh are of Lochlonnach origin.

Toirrdhealbhach, son of Tadhg, son of Brian Boraimhe, held the sovereignty of Munster and of the greater part of all Ireland twelve years. Mor, daughter of Giolla Brighde O Maolmuaidh, king of Cineal Fiachaidh and and of Feara Ceall, was mother of this Toirdhealbhach O Briain. It was in his reign that the following events took place. For it was then that Conchubhar, son of Maoilseachlainn, king of Meath, was treacherously slain by his own brother's son, to wit, Murchadh, son of Flann, and his head was forcibly carried off from where he was buried at Cluain Mic Nois to Ceann Choradh by Toirrdhealbhach O Briain the Friday before Easter, and the same head was taken back northwards to Cluain Mic Nois the next Sunday, and this happened through the wonder-working of Ciaran.

It was in the reign of this Toirrdhealbhach that William Rufus, king of England, by the permission of Toirrdhealbhach O Briain, king of Ireland, sent to Ireland for timber with which to roof Westminster Hall in the year of the Lord 1098; and the year before that the first

bliadain roime rin do hoimead an céitearpog i bporic
 laige, Malcur a ainm, mé Anselmur aithearpog Can-
 4630 terbuime. Iy fán am-ro fuair Dearbporigail inéan Taitg
 mic Siolla páraig bean Toirnealbais uí bhuain mios
 uimóir éieann bár. Da éir rin fuair Toirnealbais Ó
 bhuain mios uimóir éieann uile bár iay gcaiteam dá
 bliadain déas i bflaitear só.

4635 Do gab Muirceartad mac Toirnealbais mic Taitg
 mic bhuain bóime miosadé léite Moza iy uimóir
 éieann uile fide bliadan. Caillead Óé inéan uí éirne
 mátar Muirceartais uí bhuain asur mátar Ruairí uí
 Concubair. Iy 'n-a flaitear do muinead na gnóma-ro
 4640 ríor. Ay otúr iy é do buinn Cairéal von eaglar mar
 ióubairt do Óia iy do páraig an céibliadain da
 flaitear, an tan fá haoir von Tigearna IICB; asur iy
 fán am roin do bí comóil coiteann fear n'éieann
 ioy laoc iy éléiead mar don mé Muirceartad Ó
 4645 bhuain mí léite Moza i bfiad mic nAongura. As ro
 an lion do éléieib do bí fan gcomóil rin, .i. Maol-
 muire Ó Dúnáin aithearpog Muhan iy Ceallad mac
 Aoda comóir páraig .i. biocáire genealáda an príom-
 áid, iy oéar earpog, trí éas iy trí fíeio pasair iy
 4650 readé bfiéio deóan iy iomao do éléieib naé áirniútear
 ann ro. Do hoiruiéad éana readé iy oligé iy nóir
 leo i gcill iy i otuait. Da éir rin fuair Maolmuire Ó
 Dúnáin aithearpog na Muhan bár.

bishop, his name was Malcus, was consecrated at Port Lairge, by Anselmus, archbishop of Canterbury. It was about this time that Dearbhforgaill, daughter of Tadhg Mac Giolla Phadraig, wife of Toirrdhealbhach O Briain, king of the greater part of Ireland, died. After this Toirrdhealbhach O Briain, king of the greater part of all Ireland, died after he had reigned twelve years.

Muircheartach, son of Toirrdhealbhach, son of Tadhg, son of Brian Boraimhe, held the sovereignty of Leath Mogha and the greater part of all Ireland twenty years. Cailleach Dhe, daughter of O Heidhin, was mother of Muircheartach O Briain and mother of Ruaidhri O Conchubhair. It was in his reign that the following events took place. In the first place it was he bestowed Cashel on the Church as an offering to God and to Patrick the first year of his reign, in the year of the Lord 1106; and about this time there was a general assembly of the men of Ireland, both lay and cleric, around Muircheartach O Briain, king of Leath Mogha in Fiadh Mic Aonghusa. Here follows the number of clerics that were at this assembly, namely, Maolmuire O Dunain, archbishop of Munster, and Ceallach son of Aodh, comhorba of Patrick, that is the vicar-general of the primate, and eight bishops, three hundred and sixty priests and seven score deacons, and many clerics that are not enumerated here. And they made regulations and laws and customs for the Church and the laity. After this, Maolmuire O Dunain, archbishop of Munster, died.

XXVIII.

1r mé linn an Muipeartaig-pe fóir do horruigeadó
 4655 reanaó nó comódaíl coitcéann i nÉirinn i Ráit bpearlail,
 an tan fá haoir von Tigearna IDO, do méir feinleabair
 annálaó eaglaire Cluana heíoneac fionntain i Laoisir,
 mar a gcuirtear ríor na neite puinnriopálta do punneadó
 ran treanaó roin; agus fá hé Siolla earpuig earpos
 4660 luimniú fá leagáio ón pápa i nÉirinn an tan roin do
 b'aruaóctarían ari an gcomairle rin. As ro ríor ionoirio
 na neite do horruigeadó innte:

Amáil do horruigeadó dá earpos óeas ran leit éar
 do Sacraib um Canteiburie, ir dá earpos óeas ran leit
 4665 éuaio um éadairi Eboiaó, ir mar rin do horruigeadó i
 Seanaó Ráta bpearlail i nÉirinn, mar atá dá earpos óeas
 i Leit Moza ir dá earpos óeas i Leit Cuinn, ir fóir dá
 earpos ran Míre. Ir ann ra treanaó-ro tugadó cealla
 Éiréann go comlán do na hearposdaib gan cur na cíor do
 4670 beit as flaitib tuaithe oiria go bíat. Ir ann fóir do
 horruigeadó fairceadó nó uocerear earpos na hÉiréann.
 As ro lion earpos Leit Cuinn: reirer i gCúigeadó Ulaó
 ir an príomáio v'áiréam oiria, cúigear i gCúigeadó Connac
 ir uiaf ran Míre. Sonadó é rin comlíonaó dá earpos
 4675 óeas Leit Cuinn i n-éagmar an príomáio. As ro
 caóaoiré Cúigíó Ulaó, mar atá Aro Maóa as ariuearpos
 Aro Maóa ir príomáio ór earposdaib Éiréann uile, Cloóar,
 Aro Spáta, Ooiré, Cuinneiré, ir Dún dá leatglar;
 caóaoiré Míre, Daímliaú ir Cluain loiaio; caóaoiré
 4680 Cúigíó Connac .i. Tuaim dá gualann, Cluain fearra
 bpeánainn, Conga, Cill Alaó ir Aro Cáma. Caóaoiré
 Muimhan, Cairéal as ariuearpos Leit Moza, Liof Mór nó

XXVIII.

It was also in the time of this Muircheartach that a synod or National Council was convened in Ireland at Raith Breasail in the year of the Lord 1100, according to an old book of annals of the church of Cluain Eidhneach Fionntain in Laoighis, in which are recorded the principal things done at that synod; and Giolla Easpuig, bishop of Luimneach, who was the Pope's legate in Ireland at that time, was president of that council. Now here follow the regulations that were made therein :

Just as twelve bishops were fixed under Canterbury in the south of England, and twelve bishops in the north under the city of York, a similar arrangement was made at the synod of Raith Breasail in Ireland, to wit, twelve bishops in Leath Mogha and twelve bishops in Leath Cuinn and also two bishops in Meath. It was at this synod that the churches of Ireland were given up entirely to the bishops free for ever from the authority and rent of the lay princes. It was there also were regulated the sees or dioceses of the bishops of Ireland. Here is the full number of the bishops of Leath Cuinn : six in the province of Ulster, including the primate ; five in the province of Connaught, and two in Meath. And this gives the full twelve bishops of Leath Cuinn excluding the primate. The following are the dioceses of the province of Ulster, to wit, Ard Macha, the see of the archbishop of Ard Macha and primate over the bishops of all Ireland, Clochar, Ard Sratha, Doire, Cuinneire, and Dun da Leathghlas ; the sees of Meath, Daimhliag and Cluain Ioraird ; the sees of the province of Connaught, namely, Tuaim da Ghualann, Cluain Feartha Breanainn, Conga, Cill Aladh, and Ard Charna ; the sees of Munster, Cashel held by the archbishop of Leath Mogha, Lios Mor or Port Lairge, Corcach,

4685 *Poirt Laigne, Coricac, Ráit Múige veirceirt, Luimneac,*
Cill Dálua, Imleac Iobair. As rin na reáct scaéaoir
do horuigeadó ran Múmain ran treanaó roin. Cúig
caéaoir 1 Laignib, Cill Čainnič, Leitčlinn, Cill Daria,
Glenn dá Loc, Fearna nó Loc Šarman. Cuirtear na cúig
caéaoir rin 1 gceann na reáct scaéaoir
 4690 *acá ran Múmain go nóeinio dá caéaoir óéas 1 Leit Moša. Ir uime*
nač áirimigtear áť Cliať anro, do bñig načar ģnát leir
ġrácá do ġlacá acť ó airtearpog Cantreibuie 1 Sacraib.

Aveir Hanmeri go bíeasac go maibe cur as airtearpog
 Cantreibuie ar éléri Éireann ó aimiri Augurtime manac
 go Šabálar Šall. Óiri ní bñighe go maibe cur as
 4695 *préaláioib Cantreibuie ar éléri Éireann acť mé linn*
lanfiancur Ranulphur ir Anrelmur; asur an tan roin
féin ir iao uronč do éléri Éireann ar a maibe cur aca,
cliar áťa Cliať, Puir Laigne, Loca Šarman ir Luimnič,
táinig do řlioct iairmair na Loclonnac da ngairťi Normani,
 4700 *asur ir tñé commbáio mé luť na Normandie táinig uacá*
féin tugadu na préaláioe do bí řna háitib rin cur ir
ceannar as airtearpog Cantreibuie ořra féin, mar ir
řollur ar an leabřian do řeríob Docťiri Uřreř, ar na
inear oóib dá nveacá an ní ar toša an řobail roiri řian
 4705 *féin ir don do Šaeóealáib do bíac as iairmair an céime*
čéacna, nač bíac comťiom aca-řan, do bñig go mbíac
ní-řa mó do ġuť an řobail mé tošac an Šaeóil řeoc don
aca-řan.

Measaim, ma tá nač cuireann an řemleabair řior é,
 4710 *ġriab řeirear earpog do bí řan Múmain, ir řeirear 1*
Laignib ir Airtearpog Cairil óř a ġcionn uile mar airto-
řpréaláio óř cionn Leite Moša ar loř an airťláiťir
tempořálťa, ámair aoubřamair čuar as lačairť ar an
ní-ře. 1 břláiťear laošaire.

Raith Mhaighe Deisceirt, Luimneach, Cill Dalua, Imleach Iobhair. These were the seven sees which were decreed to Munster at this synod. Five sees in Leinster, Cill Chainnigh, Leithghlinn, Cill Dara, Gleann da Loch, Fearna or Loch Garman. Adding these five sees to the seven sees of Munster they make twelve sees in Leath Mogha. The reason why Ath Cliath is not counted here is that it was not customary with its bishop to receive consecration except from the archbishop of Canterbury in England.

Hanmer states falsely that the archbishop of Canterbury had jurisdiction over the Irish clergy from the time of Augustine the monk until the Norman Invasion. For you will not find that the prelates of Canterbury had jurisdiction over the Irish clergy except in the time of Lanfrancus Ranulphus and Anselmus; and even then the portion of the clergy of Ireland over whom they had jurisdiction were the clergy of Ath Cliath, Port Lairge, Loch Garman and Luimneach who were descended from the remnant of the Lochlonnaigh who were called Normani, and it was through a feeling of friendship for the people of Normandy who sprang from their own race that the prelates of these places gave jurisdiction and authority to the archbishop of Canterbury over them, as is clear from the booklet written by Dr. Usher, for they considered if there were to be an election by the people between themselves and one of the Gaels who sought the same dignity, that their side would not have an equal chance, as in the election the Gael would have a larger popular vote than any of them.

I think that although the old book does not so state, it was six bishops that were in Munster and six in Leinster, with the archbishop of Cashel over them all as chief prelate of Leath Mogha after the manner of the temporal sovereignty as we have said above in treating of this matter in the reign of Laoghaire.

4715 Aḡ ro ríor do na fairiceaduib nó do na uioféirib ir
 da uideoiannuib amail do hoivouigeadó ran tSeanadó-ro
 Ráta bpeasail.

 Fairce airpearpuis Arda Macla, ó Sliaib bpeasḡ go
 Cuaille Ciannaḡta ir ó bhoir go haḡbainn mḡoir.

4720 Fairce Cloḡair, ó Abainn mḡoir go ḡabail Luin aḡur
 ó Sliaib beata go Sliaib Laigḡa.

 Fairce Arda Sraḡta, ó Sliaib Laigḡa go Cairn nḡlair ir
 ó Loc ḡraoi go binn foibne.

4725 Fairce earpuis Doirpe nó Ráta boḡ, ó ear Ruairḡ go
 Sruib bhoir ir ó Cairn nḡlair go Sruib bhoir.

 Fairce earpuis Cuinnipe, ó binn foibne go Toirbuiḡ,
 ir ó pḡort Muiboiḡ go holloirba go Cuan Snáma haíone,
 ir ó ḡlionn Ríogḡ go Colba nḡearmainn.

4730 Fairce earpuis Dúin dá leatḡlar, ní faḡḡar ran
 tḡeinleabair a teoirainn.

 Fairce earpuis Daímliaḡ, ó Sliaib bpeasḡ go Cairn Dúin
 Cuair ir ó Locán na hímpe roir go fairiḡe.

 Fairce Cluana hioirair, ó Cloḡán riari go Sionainn ir
 ó luḡair Coillte go Cluain Conairpe.

4735 Fairce Cluana Feairta, ó Sionainn go buirunn ir ó
 eḡḡe go Succa.

 Fairce Tuama, ó Succa go hAro ḡairna ir ó áḡ an
 Teairmainn go Sionainn.

4740 Fairce Conga, ó Abainn Ó mbuiuin buḡ tuairḡ go néim-
 ḡinn ir ó áḡ an Teairmainn riari go fairiḡe.

 Fairce Cille haḡadó, ó neimḡinn go hear Ruairḡ ir ó
 Cill Airḡbile go Sraic an fḡearainn.

4745 Fairce Arda Cairna nó Ardaḡadó, ó Aro ḡairna go Sliaib
 an Iairainn ir ó Céir Coirunn go hioḡair Coilltéan. Ma'r
 aontaḡ clair Connaḡḡ ar an poirnn-re ir toil linne í, aḡur

Here follow the sees or dioceses and their boundaries as they were regulated in this synod of Raith Breasail.

The see of the archbishop of Ard Macha, from Sliabh Breagh to Cuaille Ciannachta and from Bior to the Abhann Mhor.

The see of Clochar, from the Abhann Mhor to Gabhail Lluin and from Sliabh Beatha to Sliabh Largha.

The see of Ard Sratha, from Sliabh Largha to Carn Glas and from Loch Craoi to Beann Foibhne.

The see of the bishop of Doire or Raith Both, from Eas Ruadh to Srubh Broin and from Carn Glas to Srubh Broin.

The see of the bishop of Cuinnire, from Beann Fhoibhne to Torbhuirg, and from Port Murbhoilg to Ollorbha and to Cuan Snamha Aidhne, and from Gleann Riogh to Colbha Gearmainn.

The see of the bishop of Dun da Leathghlas, its boundary is not found in the old book.

The see of the bishop of Daimhliag, from Sliabh Breagh to Carn Duin Cuair and from Lochan na hImrime eastward to the sea.

The see of Cluain Ioraird, from Clochan westward to the Sionainn, and from Iubhar Coillte to Cluain Conaire.

The see of Cluain Fearta, from the Sionainn to Buireann and from Echtghe to the Succa.

The see of Tuaim, from the Succa to Ard Charna, and from Ath an Tearmainn to the Sionainn.

The see of Conga, from Abhann Ui Bhriuin northwards to Neimhtheann, and from Ath an Tearmainn westward to the sea.

The see of Cill Aladh, from Neimhtheann to Eas Ruadh, and from Cill Airdbhile to Sraith an Fhearainn.

The see of Ard Charna or of Ardachadh, from Ard Carna to Sliabh an Iarainn, and from Ceis Chorainn to Iobhar Coilltean. If the Connaught clergy agree to this division,

muna n-dontuigis bioð ar an poinnn iṛ toil leo; aḡur iṛ
maicṫ linne an poinnn iṛ maicṫ leo-ṛan, aḡt aḡáin naḡ bioð
i ḡConnaḡtaib aḡt éúis earpuis.

Faipcṫ aḡuḡearpuis Caipil, ó Śliab Eiblinne ḡo Siuir
475) iṛ ó Ćnámcoill aḡ Tiobṛaio Áriann ḡo Śpéin Aipḡ roip i.
Cioṛ Śpéine.

Faipcṫ leapa míoip nó puiṛt laipḡe, ó mīleaḡaḡ ar
bṛuaḡ na beaipḡa aḡ Cumai na uṛpí nḡiṛeaḡ ḡo Copicaiḡ
aḡur ó Siuir buð úear ḡo faipṛḡe.

475) Faipcṫ Ćopicaiḡe, ó Ćopicaiḡ ḡo Caip nḡi Néio iṛ ó
Abainn míoip buð úear ḡo faipṛḡe.

Faipcṫ Ráḡ mīaḡe uoirceipṫ ó bḡoi úéipṫe ḡo Ceann
mbeapa iṛ ó Féil ḡo Daipḡṫe.

Faipcṫ Ćille Dála, ó Śliḡe Dála ḡo Léim Ćon
476) ḡCulainn, iṛ ó Eḡṫḡe ḡo Śliab Uíḡe an Ríōḡ, iṛ ó Śliab
Uíḡe an Ríōḡ ḡo Śliab Caoin nó Śleann Caoin.

Faipcṫ Luimniḡ, an mīaoilḡearm roip, áḡ ar Ćoinne,
Lodan iṛ Loḡ Śaip, iṛ an laicṫeaḡ míoip ó Áine riap, iṛ Aip
páopaiḡ buð úear, iṛ bealaḡ feaḡṫaḡ iṛ Tulac Léip, Féil
4765) riap, iṛ Taipḡioipṫ, iṛ Cumḡe i ḡTuaoḡmumain, iṛ Cioipṫa i
Śliab Uíḡe an Ríōḡ, iṛ Dubabainn. Śibé tí tap na teop-
annaiḡ-ṛe iṫ tap ṛáipḡaḡ an Ćoimḡe iṫ pṫeaḡaiṫ aṛṫaiḡ
iṫ naomḡ páopaiḡ iṫ a ḡoimḡṫa iṫ na heaḡailṫe Cpioṛṫaiḡe
ḡis ṛé; aḡur iṫ é teampull muiṫe i Luimneaḡ a pṫioim-
4770) eaḡlaiṫ.

Faipcṫ Imliḡ Iobaiṫ, ó Ćluam Caoin ḡo haAbainn míoip
iṫ ó Ćnámcoill aḡ Tiobṛaio Áriann ḡo haAbainn eaila.

Faipcṫ Ćille Caimniḡ, ó Śliab blaḡma ḡo mīleaḡaḡ
iṫ ó Śpéin Aipḡ ḡo Śliab Maipḡe.

4775) Faipcṫ leiṫḡlinne, ó Śliab blaḡma ḡo Śliab Uíḡe
laipḡean, iṫ ó Śliab Maipḡe ḡo bealaḡ Capṫiaḡ, iṫ ó
bealaḡ muḡna ḡo Teacḡ Molinḡ ḡo n-a teapṫomn.

we desire it, and if they do not, let them divide it as they choose, and we approve of the division that will please them, provided there be only five bishops in Connaught.

The see of the archbishop of Cashel, from Sliabh Eibhlinne to the Siuir and from Cnamhchoill at Tiobrad Arann eastward to Grian Airbh, that is Cros Ghreine.

The see of Lios Mor or Port Lairge, from Mileadhach on the brink of the Bearbha at Cumar na dtri nUisceadh to Corcach, and from the Siuir southward to the sea.

The see of Corcach, from Corcach to Carn Ui Neid, and from the Abhann Mhor southwards to the sea.

The see of Raith Mhaighe Deisceirt, from Baoi Bheirre to Ceann Beara, and from the Feil to Dairbhre.

The see of Cill Dalua, from Slighe Dhala to Leim ChongCulainn, and from Echtghe to Sliabh Uidhe an Riogh, and from Sliabh Uidhe an Riogh to Sliabh Caoin or Gleann Caoin.

The see of Luimneach, the Maoilchearn eastward, Ath ar Choinne, Lodan and Loch Gair, and the Laitheach Mhor from Aine westward, and Ard Padraig to the south and Bealach Feabhradh and Tulach Leis, the Feil westward and Tairbeart and Cuinche in Thomond, and Crossa in Sliabh Uidhe an Riogh and the Dubhabhann. Whoever shall go against these boundaries goes against the Lord and Peter the Apostle and St. Patrick and his comhorba and the Christian Church. And the Church of Mary in Luimneach is its principal church.

The see of Imleach Iobhar, from Cluain Caoin to the Abhann Mhor, and from Cnamhchoill at Tiobrad Arann to Abhann Ealla.

The see of Cill Chainnigh, from Sliabh Bladhma to Mileadhach, and from Grian Airbh to Sliabh Mairge.

The see of Leithghinn, from Sliabh Bladhma to Sliabh Uidhe Laighean, from Sliabh Mairge to Bealach Carcrach, and from Bealach Mughna to Teach Moling and its termon lands.

4780 **Ἐ**αἰπὲ Ḳille Ṯara, ó Ror Fionnḡlaire ḡo nár Laiḡean,
 17 ó nár ḡo Cumair Ḳluana hloiairṮ 17 ḡo Sléibḱib ḡlinne
 Ṯá Loḱ.

Ἐαἰπὲ ḡlinne Ṯá Loḱ ó ḡmuanoḡḡ ḡo beḡ-Éiuinn 17 ó
 nár ḡo Reaḱmuinn.

4785 **Ἐ**αἰπὲ fearina nó Loḱa ḡarman ó beḡ-Éiuinn ḡo
 mileaḱḱ Ṯon leit ḱiaṮ Ṯon beaṮba, 17 ó ḡliaḱ uṮe
 Laiḡean buḱ Ṯear ḡo muir; aḡur ma donṮuḡḡo cliaṮ
 Laiḡean rin 17 Ṯoil linne é, aḱṮ naḱ biaḱḱ aḱṮ cúḡ earpuḡ
 aca.

4790 **Ḳ**eannaḱṮ an ḱoimḱe 17 pḱeṮairi aṮṮail 17 naom
 páṮmaḡ aṮ ḡaḱ n-eaṮṮoḡ Ṯon cúḡeari aṮ fíḱṮ-re naḱ
 biaḱḱ Cáirc ḡan ola Ṯo coirṮeaḡaḱ.

Et multa alia bona statuta sunt in hac sancta synodo
 quae hic non scripsimus propter brevitatem.

✠ coimḱib a pḱeṮairi 17 a leaḡáṮe .i. ḡiolla earpuḡ
 eaṮṮoḡ luimniḡ,

4795 **✠** ḡiolla ceallaḡ coimḱib páṮmaḡ 17 pṮioṮáḱḱ
 Éiuann,

✠ maoilíora uí ainmṮie aṮṮearpuḡ Cairil,

4800 **Ḳ**roṮa na n-uile earpuḡ 17 na n-uile laḱ 17 cléṮeaḱ
 Ṯo bí ran ṮṮeanaḱ naomḱa-Ṯo Ráḱa bṮearail aṮ an tí
 ḱioḱṮar ṮaṮi na hoṮṮuḡḱib-re, aḡur a mallaḱṮ uile aṮ ḡaḱ
 n-aon ḱioḱṮar 'n-a n-aḡaḱ.

The see of Cill Dara, from Ros Fionnghlaise to Nas Laighean, and from Nas to Cumar Chluana Ioraird and to Sleibhte Ghlinne da Loch.

The see of Gleann da Loch, from Grianog to Beig-Eire, and from Nas to Reachruinn.

The see of Fearna or Loch Garman, from Beig-Eire to Mileadhach on the west of the Bearbha, and from Sliabh Uidhe Laighean south to the sea; and if the Leinster clergy agree to this it is our pleasure, provided they have only five bishops.

The blessing of the Lord and of Peter the Apostle and of St. Patrick be on everyone of these twenty-five bishops who shall let no Easter pass without consecrating oil.

And there are many other good decrees of this holy synod which we have not set down here for brevity.

The cross of the comhorba of Peter and of his legate, that is Giolla Easpuig, bishop of Luimneach,

The cross of Giolla Ceallaigh the comhorba of Patrick and primate of Ireland,

The cross of Maoiliosa O Ainmire, archbishop of Cashel,

The crosses of all the bishops and of all the laity and clergy who were at this holy synod of Raith Breasail against whomsoever shall transgress these decrees, and the malediction of them all on whomsoever shall oppose them.

XXIX.

Léaghtar i gcroinic Hackluite an tan do bí Muirceartha
 Ó bhuain i gceannar Éireann suir éirleadar luét na
 nOileán teacra 'n-a dáil ag a iarrad ar ouine éigin da
 4805 b'áitrib .i. don fuil míoḡda do cup i gceannar feadna
 ór cionn na nOileán an fead do biaḡ Olanur nó Amldoib
 mac Soḡrpuir don leit iriḡ o'aoir, an tí daí ual beit
 'n-a míoḡ ar na hOileánaib; agur do cupi Muirceartha
 ouine uaral da éine féin daí b'ainm Doimall mac Taidḡ
 4810 Uí bhuain ór a gcionn, agur do ḡab a gceannur trí
 bliadna suir ḡab ag déanaí anḡlaidir oirra; agur do
 oibfead trí rin lé luét na nOileán go héirinn daí a
 daí é.

Léaghtar ag an uḡdaí gceadna suir cupi Maḡnur mac
 4815 Amldoib mic Arait do bí 'n-a míoḡ ar an Noimadegia
 teacra go Muirceartha Ó m'buain ir a b'ioḡa féin leo ag
 a fíoḡad do Muirceartha na b'ioḡa o'iomdaí daí a
 ḡuailnib; agur daí oteacra do na teacraib do ládaí, noct-
 aio a otoiḡc o. ḡabair Muirceartha na b'ioḡa uad ir
 4820 cuip daí a ḡuailnib iad; agur daí n-a fadair rin do na
 huairlib do bí 'n-a foadaí do ḡab feairḡ mór iad, ir do-
 beirio adbeair o tréir an ní rin do déanaí. "Ir feairi
 liom-ra," daí Muirceartha, "ro do déanaí ioná Maḡnur
 o'airḡain doncúigeaḡ i héirinn." Ollmúigthead daí éir
 4825 rin cablaḡ mór lé Maḡnur, ir tualldair o'ionnruighe na
 héireann ón Noimadegia mé oadaí ir mé oioḡ do déanaí
 oi, agur daí oteacra i nḡar na héireann o, tig féin ir
 beann don cablaḡ i oíri tré iomad oetb'ie mé oibfeairḡ
 do déanaí; agur daí moctain i oíri oóib tarla luét na
 4830 c'íde i n-oiréil liompa; agur daí moctain i oíri do Maḡnur
 go n-a íluaḡbuirín l'ingio luét na c'íde oirra; agur maib-
 daí Maḡnur go n-a íluaḡ ran tuar roim; agur daí n-a

XXIX.

We read in the chronicle of Hackluite that when Muircheartach O Briain held the sovereignty of Ireland the people of the Isles sent envoys to him to request him to send some one of his kinsmen of the royal blood to rule over the Isles during the nonage of Olanus or Amhlaoibh son of Gothfruidh, who had an hereditary right to be king of the Isles ; and Muircheartach sent a nobleman of his own kindred named Domhnall son of Tadhg O Briain to rule over them, and he held sovereignty over them three years, when he began to tyrannise over them, and for this reason the people of the Isles sent him back to Ireland.

We read in the same author that Magnus, son of Amhlaoibh, son of Aralt, who was king of Norway, sent envoys to Muircheartach O Briain, and sent his own shoes with them, to command Muircheartach to place the shoes on his shoulders ; and when the envoys had come into his presence they gave him their message. Muircheartach took the shoes from them and put them on his shoulders ; and when the nobles who were with him saw this, they became greatly enraged, and they reproached him for having done this deed. "I prefer to do this," said Muircheartach, "to Magnus's plundering any province of Ireland." After this Magnus got ready a large fleet and came from Norway to Ireland to injure and ruin that country, and when he had come near Ireland he came to land himself with a wing of the fleet through his great hurry to work havoc ; and when they had landed, the inhabitants of the country were in readiness for them ; and when Magnus and his detachment came on land the inhabitants sprang upon them, and Magnus and his party were slain on that expedition. And when the men of the fleet he had left

élor von cáblać vo bí 'n-a óiaió ġuri mařbaó Maġnur
fá taoipeać oóib, tillaio tap a n-air von Nořuaegia.

4835 An Muirćeariać-ro Ó Ĥmairin aćáimio vo luao, iari
ġcaiteam cúig mbliaoan i opeabliuo oó, řuairi bár
aićriġeać i nAřo Maća, ir vo haónaiceao i ġCill Oáluo
é řan oteampull móř,

Vo ġab Toirřoealbać Móř mac Ruaióří uí Conćubairi
4840 ceannar uřmóř. Éřeann o'ér Muirćeariaġ uí Ĥmairin
ar řeaó řiceao bliaoan. Ir 'n-a řlaićear vo řunneaó na
ġníořa-ro řior. Ir leiř an Toirřoealbać-ro oóġbaó řř
řřiořóřioćio i ġConnaćtaib .i. ořioćeaó áća luairin ir
ořioćeaó áća Cřóćóa ar Sionairin aġur ořioćeaó Oún
4845 leoġóa ar Succa. Sluaġeaó leiř an oToirřoealbać-ro
von Muřairin, ġuri haiřġeaó Cairaal ir Ařo řionáin leiř;
aġur ar mbeić aġ uil vo ćřeaćao Ařoa řionáin oó,
ćáinig ořionġ von Muřairin fá oēřeaó an třluaiġ ir vo
mařbaó leo Aoó O heřoin ří Ó Ĥřiaćřiać ir Muirćeaóć
4850 Ó řlaiććeariaġ ří iarićairi Connaćt ir iomaó vo oáoimib
uairle oile nać ářřioġćeari annřo.

Oa éř řin vo ćuao an Toirřoealbać-ro ġo řluaiġ
lionńair leiř ar muiri ir ar ćiri ġo Coriaġ, aġur ġabair
aġ arġair Muřairin uile; aġur vo řoinn an Muřairin 'n-a
4855 oá leać, aġur tuġ an leać ćear vo Oónnać mac Cairi-
ćaiġ ir an leać ćuao vo Conćubairi Ó mbmairin, aġur řuġ
ťřioćao i ġġiall leiř uaća ařaon. Ir řán am-řo vo beann-
uiġeaó teampull Corřiaic i ġCairaal maiile řé Ĥiomao
vo ćléřicib ir o'uairlib na heřeann vo beić ann, aoř
4860 an Třġearina an řan řoin II34. Oa éř řin vo mařbaó
Corřiac mac Cairićaiġ ří Muřairin i Ĥřeill lé Toirřoealbać
Ó mbmairin .i. a ćliamair řéin ir a ćářřear Cřiořć; aġur
řuairi Maolmaoóġ .i. Malachias, vo bí n-a ařřřearřoġ
Éřeann ir Alban, bár, aoř an Třġearina an řan řoin II35.
4865 Sluaġeaó lé Toirřoealbać Ó Conćubairi ařř von Muřairin
maiile řé neařć Connaćt, laiġean, na Mřoe ir řeari

behind heard that Maghnus their leader was slain, they returned to Norway.

This Muircheartach O Briain of whom we are treating after he had spent five years in trouble died repentant at Ard Macha, and was buried at Cill Dalua in the principal church.

Toirrdhealbhach Mor, son of Ruaidhri O Conchubhair, held the sovereignty of the greater part of Ireland after Muircheartach O Briain for the space of twenty years. It was in his reign the following events took place. This Toirrdhealbhach built three chief bridges in Connaught, to wit, the bridge of Ath Luain and the bridge of Ath Crochdha on the Sionainn and the bridge of Dun Leoghdha on the Succa. This Toirrdhealbhach made a hosting into Munster and plundered Cashel and Ard Fionain, and when he was marching to spoil Ard Fionain a body of Munstermen came upon the rear of the host and slew Aodh O hEidhin, king of Ui Fiachrach, and Muireadhach O Flaithbheartaigh, king of west Connaught, and many other nobles not enumerated here.

Thereafter this Toirrdhealbhach with a large land and sea force went to Corcach, and set to plunder all Munster; and he divided Munster into two parts, and gave the southern part to Donnchadh Mac Carrthaigh, and the northern half to Conchubhar O Briain, and he took thirty hostages from them both. It was about this time that Cormac's church was consecrated at Cashel in the presence of many clerics and nobles of Ireland, the year of the Lord at that time being 1134. After that Cormac Mac Carrthach, king of Munster, was treacherously slain by Toirrdhealbhach O Briain, that is, his own son-in-law and gossip; and Maolmaodhog, that is Malachias, who was archbishop of Ireland and of Alba, died, the year of the Lord then being 1135. Toirrdhealbhach O Conchubhair with the strength of Connaught, Leinster and Meath, and

oTeabhta i r Ruaircad, go dtugraí raorícuairt na Mumhan
 go mánghaduair Gleann Maídhí, go dtarla dóib ann rín
 Toiriróealbac Ó Bhuain ní Mumhan agus mac Concubair
 4870 uí Bhuain go bfeairib Mumhan maille iú. Trí cafa ba
 heaó á líon. Feairtair Cat Móna Móiríe eatorrha, gur
 bhuiréaó do Dál gCair i r o'feairib Mumhan ann, go
 noeacáio tar áiréam ari éuit oíob. Do hionnairbacó
 Toiriróealbac Ó Bhuain go Trí Eoghain, i r do roinn Toirir-
 4875 óealbac Ó Concubair an Mumhan iorir Táos Ó mbhuain
 i r Diarmait mac Corrmair mic Cairtáig.

I r gur do éir rín go bfuair Toiriróealbac Ó Con-
 cubair ní uiríóirí Éiréann báir, agus oét mbliadóna i r trí
 ríóir do b'áoir do an tan roin, gur haónaiceaó ag alóir
 4880 móirí Ciaráin i gCluain Mic Nóir é, agus i r móirí an
 leagáio o'fáigib ag an gcléirí ari a anam, marí atá oá
 ríóir ari éuit céao uirge o'óir, i r oá ríóir marí o'áirgeao,
 i r a maóaduair do ríóirib uile aige iorir éoir i r éloré
 n-uairí, iorir eacáib i r ríréir, éaoac, ríéill i r bhuannuib,
 4885 boíá i r bolgáin roigean, rtaball i r ari; i r do oiruirí féin
 cuir gac cille do roinn do réir uirí ari gac cill oíob fá
 reac. I r fán am-ro fuair Táos Ó Longairgáin eairpog
 Cille Dála báir.

Do gab Muirceairac mac Néill mic Loéloinn flaitéar
 4890 leir Cuinn i r uiríóirí Éiréann oét mbliadóna oéag, gur
 éuit lé feairib Feairmáige i r leir Ó mbuain. Agus i r
 ran reacóimáó bliadóin do flaitéar an ríir-re do comróir
 comóir agur comáirle éoiréann eagaríre Éiréann i
 gCeannannur na Míóe an tan fá haoir don Tigearma II52,
 4895 ré foillirigáó an éiríóirí Catoirice i r ré n-a glánaó, i r
 ré ceairigáó báir an róbaí, i r ré hoirneao ceairíar
 n-aíreairpog, i r ré éiríre pallia do oáir oíob. Óir ní

of Feara Teabhtha and of O Ruairc's country, made another hosting into Munster, and they made a free circuit of Munster until they reached Gleann Maghair, where they met Toirdhealbhach O Briain, king of Munster, and the son of Conchuhbar O Briain, and the men of Munster with them. They were three battalions in all. The Battle of Moin Mhor was fought between them and the Dal gCais, and the Munstermen were defeated there and a countless number of them fell. Toirdhealbhach O Briain was banished to Tir Eoghain, and Toirdhealbhach O Conchubhair divided Munster between Tadhg O Briain and Diarmaid son of Cormac Mac Carrthaigh.

Soon after this, Toirdhealbhach O Conchubhair, king of the greater part of Ireland, died, and he was sixty-eight years of age at that time, and he was buried at the high altar of Ciaran at Cluain Mic Nois; and great was the legacy he left to the clergy for his soul's sake, to wit, five hundred and forty ounces of gold, and forty marks of silver, and all the other valuables he had, both goblets and precious stones, both steeds and cattle, clothes, chess and backgammon, bows and quivers, sling and arms, and he himself gave directions how each individual church's share should be given to it according to its rank. It was about this time that Tadhg O Longargain, bishop of Cill Dalua, died.

Muircheartach, son of Niall, son of Lochlann, held the sovereignty of Leath Cuinn and of the greater part of Ireland eighteen years till he fell by the men of Fearnmhagh and by O Briuin. And it was in the seventh year of this man's reign that an assembly and general council of the church of Ireland was convened at Ceanannus na Midhe in the year of the Lord 1152, to set forth the Catholic faith and to purify it and to correct the customs of the people, and to consecrate four archbishops and to give them four pallia. For there had been up to

maidhe roimhe rin i nÉirinn aét d'á d'íreapros, mar atá
 príomháirí d'íre Mada i' d'íreapros Cairil. Agus i' d'á
 4900 fá haruadairí d'íre an gcomhairle rin ón pápa, Siolla
 Críost Ó Conairce Earros Léara Mór i' ceann manac
 Éireann 'n-a leasáir, i' cairiostionál marí don iur d'áir b'áinn
 Iohanne Párision do déanamí maíglairí i' oiríre i
 nÉirinn, i' do déanamí neirte ba meara lé hÉirinn ioná rin,
 4905 mar atá d'áir éiríre pallia. Óir do ba lóir lé hÉirinn
 pallium i' n'áir Mada i' pallium i' gCairil, agus go
 háiríre i' tarí fáiríre d'íre Mada i' d'áir d'á
 leasáir tuas d'áir aét pallium i' n'áir Mada i'
 pallium i' gCairil, amáir noctar reirleabair annáir
 4910 d'íre Cluain Éiríre i' leasáir é, lé gairíre i' ríir
 na comhairle-re ríir.

Iarí ríiríre i' oiríre ríir comhairle d'áir, do rinnead
 oiríre i' n'áir ríiríre leo d'áir na gceair pallia-
 ro. Agus go ríir b'íre d'áir reirleabair i' do ríiríre
 4915 i' gCluain Éiríre ríiríre i' leasáir.

M. c. l. 2 anno ab Incarnatione Domini nostri Iesu
 Christi, bissextili et embolismali anno, Nobile Concilium
 in vernali tempore ad Dominicam "Laetare Ierusalem"
 apud Ceanannus celebratum fuit, in quo Presidens Domi-
 4920 nus Iohannes Cardinalis Presbiter Beati Laurentii in
 Damasco inter viginti duos episcopos et quinque electos
 et inter tot Abbates et Priores, ex parte Beatorum Apos-
 tolorum Petri et Pauli et Domini Apostolici Eugenii,
 simoniam et usuram omnibus modis extirpavit et dam-
 4925 navit, et decimas dandas Apostolica auctoritate praecepit.
 Quattuor pallia quattuor Archiepiscopis Hiberniae, Dub-
 linensi Caselensi Tuamensi Armachano tradidit. Insuper
 Armachanum archiepiscopum in primatem super alios

then in Ireland only two archbishops, to wit, the primate of Ard Macha and the archbishop of Cashel. And those who presided at this council on behalf of the Pope, were Giolla Criost O Conairce, bishop of Lios Mor, and head of the Irish monks, as legate, and a cardinal with him, whose name was John Papiron, for the purpose of making rules and regulations in Ireland, and for doing a thing which Ireland regarded with greater concern than this, to wit, the giving of four pallia. For Ireland thought it enough to have a pallium in Ard Macha and a pallium in Cashel, and particularly it was in spite of the church of Ard Macha and the church of Dun da Leathghlas that other pallia were given besides one to Ard Macha and one to Cashel, as the old book of annals of the church of Cluain Eidneach in Laoighis, which gives a summary of the transactions of this council, explains the matter.

Now, when the council met in session they made praiseworthy regulations and customs on the occasion of the giving of these four pallia. Here follow the words of the old book of chronicles which was written in Cluain Eidhneach Fionntain in Laoighis.

In the year 1152 from the Incarnation of our Lord Jesus Christ, being a bissextile and embolismal year, a famous council was held at Ceanannus in the season of spring about the time of "Laetare Jerusalem" Sunday, in which Lord John Cardinal Priest of St. Lawrence in Damascus, presiding over twenty-two bishops and five bishops elect, and over many abbots and priors, on behalf of the holy apostles Peter and Paul, and of the Apostolic Lord Eugenius, entirely rooted out and condemned simony and usury, and commanded by Apostolic authority the payment of tithes. He gave four pallia to the four archbishops of Ireland, to wit, to those of Dublin, Cashel, Tuaim and Ard Macha. Moreover, he appointed the archbishop of Ard Macha as primate over the other bishops as was meet.

prout decuit ordinavit. Qui etiam Ioannes Cardinalis
 4930 protinus post peractum Concilium iter arripuit et nono
 Kalendas Aprilis transfretavit. Hi sunt episcopi qui
 huic Concilio interfuerunt .i. **Siolla** Cúioir **Ó** Con-
 aice earpos **Leapa Móir**, **Leagáir** an **Pápa** i **nÉirinn**;
Siolla Mac Lias comorba **Pápa**is i **r** **priomáir** **Éireann**;
 4935 **Domnall Ó Longairgáin** aithearpos **Muimh**; **Siéine**
 earpos **Áda Cliaé**; **Siolla na Naom** **Laigneac** earpos
Shinne **da Loé**; **Dúngal Ó Caolluioe** earpos **Leit-**
ghinne; **Toirteir** earpos **Púirt Laigne**; **Domnall Ó**
Fogairtaig **biocáir** **geneairáda** earpuig **Orpúige**; **Fionn**
 4940 **mac Cianáin** earpos **Cille Dara**; **Siolla** an **Coimreac**
Ó hAirmáoir, **biocáir** earpuig **Imlig**; **Siolla** **da da**
Ó Maigin, earpos **Coircaige**; **Mac Rónáin** comorba
hÉireann earpos **Cairiáir**; **Toirteir** earpos
Luimnig; **Muircearac Ó Maoilíoir** earpos **Cluana Mic**
 4945 **Nóir**; **Maoilíora Ó Connaédaín** earpos **oiréir** **Connaé**;
Ua Ruadáin earpos **Laigne**; **Mac Ciará** **Ó Muirgíon** earpos
Connaicne; **Etiar Ó Míocháin** earpos **Cluana hIoráir**;
Tuacal Ó Connaédaig earpos **Ó mBuir**; **Muirceac Ó**
Cobdaig earpos **Cinéil neogáin**; **Maoilpápaig Ó Bánáin**
 4950 earpos **da na hAirmáir**; **Maoilíora mac** an **Cléirig** **Cuir**
 earpos **Ulaó**. i **h** **priom** **Nóin** **Máir** **da** **forba** an
feasa-da-ro, **mar** **ar** **ceairtuigeac** i **r** **mar** **ar** **hoirtuigeac**
earposdaéda Éireann.

i **ar** **sciochnuac** **na** **comairle** **rin** **fuair** **Domnall Ó**
 4955 **Longairgáin**, **aithearpos** **Muimh** **bár**; **asur** **feala** **aim-**
ir **da** **éir** **rin** **fuair** **Muircearac** **mac** **Néill** **da** **bí**
as **gabáil** **ceannair** **leite** **Cuinn** i **r** **uimóir** **Éireann** an
tan **roin** **bár**—**a** **marba** **lé** **feairib** **feairmáige** **asur**
leir **Ó mBuir**, **amail** **daubriamair** **tiar**.

And this Cardinal John, immediately after the council was over, took his departure, and on the ninth of the calends of April set sail. The following are the bishops who were present at this council, to wit, Giolla Criost O Conairce, bishop of Lios Mor and legate of the Pope in Ireland; Giolla Mac Liag, comhorba of Patrick and primate of Ireland; Domhnall O Longargain, archbishop of Munster; Greine, bishop of Ath Cliath; Giolla na Naomh Laigneach, bishop of Gleann da Loch; Dunghal O Caolluidhe, bishop of Leithglinn; Tostius, bishop of Port Lairge; Domhnall O Foghartaigh, vicar-general to the bishop of Osruighe; Fionn, son of Cianan, bishop of Cill Dara; Giolla an Choimdheadh O hArdmhaoil, vicar to the bishop of Imleach; Giolla Aodha O Maighin, bishop of Corcach; Mac Ronain, comhorba of Breanainn, bishop of Ciarraidhe; Torgestius, bishop of Luimneach; Muir-cheartach O Maoilidhir, bishop of Cluain Mic Nois; Maoiliosa O Connachtain, bishop of East Connaught; Ua Rudain, bishop of Luighne; Mac Craith O Mugroin, bishop of Connmhaicne; Etras O Miadhchain, bishop of Cluain hIoraird; Tuathal O Connachtaigh, bishop of Ui Briuin; Mureadhach O Cobhthaigh, bishop of Cineal Eoghain; Maolpadraig O Banain, bishop of Dal nAruidhe; Maoiliosa Mac an Chleirigh Chuirr, bishop of Ulidia. On the day before the Nones of March this synod closed in which the bishoprics of Ireland were set in order and determined.

After this council had concluded Domhnall O Longargain, archbishop of Munster, died, and some time after this Muircheartach, son of Niall, who was in the sovereignty of Leath Cuinn and of the greater part of Ireland at that time, died, having been slain by the men of Fearnmhagh and by O Briuin, as we have said above.

XXX.

4960 Do shab Ruaidrí O Concubairi ceannar Connacht ir
 uimhóiri leite Cuinn, do bhrígh gur shiall ní Oirghiall ní
 Míde ir ní bhréictne dó, agus fóir gairmtear ní Éireann
 uile óe ran reanúr. Shíodas ní maibe aót ní go bfréar-
 abha ann, mar atá ní as a maibe móran v'uaireib
 4965 Éireann as curi 'n-a asdaí fá flaitéar Éireann do
 beir 'n-a feilb. Agus ir mé linn Ruaidrí Uí Concubairi
 do beir i gceannar mar rin do cuiri bean Tighearnáin
 Cáoic Uí Ruairc (Dearbforghail fá hainm ói ir fá hingean
 do Múrcad mac Floinn ní Míde í, agus nochar b'í bean
 4970 ríog Míde í, amail aoiri Cambrenr) teadta ór íreal go
 Oiarmaid Mac Múrcada as a iarmaid ari teadót 'n-a coinne
 féin va bheir leir ó Tighearnán mar innaoi dó féin, agus
 aubairt gur na teadtaib a noctad do Oiarmaid go
 noedadót Tighearnán ari tuir go huaim Puirgadóia
 4975 Páorais, agus mar rin go bfuigheadó reirean uain ir
 uaignear ari í féin do bheir leir i laigrib. Do bí
 iomorro cumann míméine eatorria mé cian do bliadnaib
 iomne rin.

Dála Oiarmada ari noctain na reál roin cuise,
 4980 tualldair go héaradót v'fior na mná go rluagbuidin
 marcad 'n-a focairi; agus ari noctain mar a maibe an
 bean dó, tug fá veaia a tógbáil ari cúlaib marcais;
 agus leir rin guilir ir reireadair an bean go cealgaó,
 mar guriab ari éigin do-béadót Oiarmaid leir í; agus
 4985 tiliir lé mar rin go laigrib tar a ari. Iomtúra Tighearnáin,
 iar vrigedót tar ari von bhréictne dó, ir iar
 n-a clor guriab dá haimdeoin iugad a bean uair, éas-
 caoir an ainbeairt roin lé Ruaidrí Ó Concubairi ir lé
 n-a cáiruib ari ceana.

XXX.

Ruaidhri O Conchubhair assumed the sovereignty of Connaught and the greater part of Leath Cuinn, because the king of Oirghiall, the king of Meath and the king of Breithfne submitted to him, and, moreover, he is called king of Ireland in the seanchus. Still he was only a king with opposition, that is, a king to whose possession of the sovereignty of Ireland a great many of the Irish nobles were opposed. And it was while Ruaidhri reigned in this manner that the wife of Tighearnan Caoch O Ruairc (Dearbhforgaill was her name, and she was daughter to Murchadh Mac Floinn, king of Meath, and not wife of the king of Meath as Cambrensis says) sent messengers in secret to Diarmaid Mac Murchadha asking him to come to meet her and take her with him as his wife from Tighearnan; and she told the messengers to make known to Diarmaid that Tighearnan had gone on a pilgrimage to the cave of Patrick's Purgatory, and that, therefore, he would have an opportunity of quietly carrying her with him to Leinster. There had been indeed an illicit attachment between them for many years previously.

As to Diarmaid, when this message reached him he went quickly to meet the lady, accompanied by a detachment of mounted men, and when they reached where she was, he ordered that she be placed on horseback behind a rider, and upon this the woman wept and screamed in pretence, as if Diarmaid were carrying her off by force; and bringing her with him in this manner, he returned to Leinster. As to Tighearnan, when he returned to Breithfne and heard that it was against her consent his wife was taken from him, he made a complaint of this outrage to Ruaidhri O Conchubhair and to his friends in general.

4990 Cuiur Ruaidrí leir rin cuinniuḡad ar fearaib Conn-
 aét, b'péirne Oirḡialla ir Míoe, aḡur tualldair do lot
 laigean go rluas líonmair maille iur i n'oiḡail an mí-
 ḡníoma roin do iunne Diaimair.

Ar n-a élor do Diaimair Ruaidrí do beir aḡ teacé
 4995 do lot laigean, cuiur cuinniuḡad ir coimḡionól ar
 uairlib laigean ar ḡad leir, aḡur ar moctain go haon-
 ládair úóib, do b'é a b'fearḡia ar Diaimair naé maédaoir
 do fearam an míḡníoma do iunne reirgan; aḡur leir rin
 do éirigeanar móian úóib é, aḡur do éadair ar comairce
 5000 Ruaidrí, ir noctair do ḡuab iomá éaḡóir ir ainoligé
 do iunne Diaimair moime rin orra.

Mar naé maibe Diaimair líon caéuigé mé Ruaidrí
 leir rin tug Ruaidrí uet ar an méio do ḡab lé Diai-
 mair do laigrib do lot ir téio moime go fearna ḡur
 5005 éfearḡair teacé Diaimair, ir ḡur b'ur a úón ir ḡur
 úóibir a h'éirinn uile é. aḡur tualldair Diaimair ḡur
 an oara henrí mí Sacran, do bí ran b'fearḡe an t'páé
 roin; aḡur ar moctain do ládair an míḡ úó, fáilteḡir an
 mí moime ir do iunne iomá muinntearóair iur; aḡur an
 5010 tan do noct fáé a éurair von míḡ, reiróair an mí leirḡeáá
 cáirdeamla leir i Sacraib mar a oḡug ceao do ḡad don
 léir b'fearḡe teacé do neairḡad leir i n'éirinn do buain
 a éirice féin amac. Ceileabair Diaimair leir rin von
 míḡ, ir tualldair i Sacraib go máinḡ b'uoḡtoe, ir tug fá
 5015 oeara a leirḡe do léaḡad go puiblíoe ann rin, aḡur
 do ḡeall tairḡriona móia von oḡuig do éioḡad leir i
 n'éirinn do buain a éirice féin amac.

Ir annrin carla Rirteair Mac ḡilbeir mic larla
 Scianguell air, ir do éaḡail connraó iur, mar atá a
 5020 inḡean féin .i. Doirḡe inḡean Diaimair do éabairt 'n-a
 mnaoi úó, ir oirḡeacé laigean iur an inḡin i noiaió a
 báir féin, aḡur o'fíadab ar Rirteair teacé 'n-a úaió i

Upon this Ruaidhri made a muster of the men of Connaught, Breithfne, Oirghialla and Meath, and set out with a large host to waste Leinster to avenge this evil deed Diarmaid had done.

When Diarmaid heard that Ruaidhri was marching to waste Leinster, he assembled and brought together the nobles of Leinster from all sides, and when they came to one place their answer to Diarmaid was that they would not go to defend the evil deed he had done, and there-upon many of them deserted him and put themselves under the protection of Ruaidhri, and made known to him that Diarmaid before that time had committed many acts of injustice and tyranny against them.

As Diarmaid was not strong enough to fight Ruaidhri, the latter set about spoiling the territories of all the Leinstermen who sided with Diarmaid; and he went on to Farna and levelled Diarmaid's house, and broke his fortress, and banished him out of Ireland altogether. And Diarmaid went to Henry II., king of England, who was then in France; and when he had come into the king's presence, the latter welcomed him and showed him much friendship; and when he made known to the king the cause of his visit, the king wrote friendly letters to be taken by him to England, in which he gave permission to all who so wished to go with him to Ireland to help him to recover his own territory. Diarmaid, on this, bade farewell to the king, and proceeding to England arrived at Bristol, and caused his letters to be read there publicly; and he made large promises to those who would go with him to Ireland to recover his own territory.

It was there he met Richard Fitz Gilbert, son of earl Stranguell; and he made a compact with him, to wit, to give his own daughter, that is, Aoife, daughter of Diarmaid, to wife to him, and with her the inheritance of Leinster after his own death, Richard to be obliged to follow him

Éiríonn do buain a cúlce amac óó. Arí gceangal ar na
 heactaib rín doib, triallair Diaimair go bneatain go
 5025 pnuonhpa do bí ann dárí b'ainm Ragh Snyrrín do bí i
 gceannar na cúlce fán míg Henrí, ír noctair a óáil
 óó. Tarla an uair rín duine uaral ariactac oirbeairtac
 dárí b'ainm Roibeairt mac Stiabhna i bhríorín ag an
 bpuonhpa roin tríé míréir an míog do óéanaim, ír ní maibe
 5030 óáil cábra 'n-a éionn aet muna nhabaó pé a air triall i
 nÉiríonn do éabairt neir a láime lé Mac Muircaó a pé
 buain a cúlce amac óó. Agus arí n-a élor o'earpog S.
 Oáibíó ír do Muir Mac Seairilt go otáinig Mac Muir-
 cáó a o'fíor an pnuonhpa roin pé hiarriaró Roibeir Mac
 5035 Stiabhna ar an mbriagheanar 'n-a maibe, tángadair péin
 do éirí impíre marí an gceanna arí pá rcaoirleat do
 Roibeairt, ír pá n-a léigean lé Mac Muircaó a nÉiríonn.
 Clann donmádarí ionomho an t-earpog roin ír Roibeairt
 Mac Stiabhna ír Muir Mac Seairilt.

5040 Léigir triá an pnuonhpa Roibeairt amac arí eact go
 leanaó Mac Muircaó a nÉiríonn an triair a ba neara óó.
 Seallair Diaimair don leir oile loé Seirman ír an dá
 triúca céar pá goiré ói, marí óútaig óilíir go briat do
 Roibeairt Mac Stiabhna tríé teact do éonnam leir i
 5045 n-agair a earcair; agus i noirar an éangail rín do
 óéanaim, ceileabair Diaimair don oiríng rín ír triallair
 taob pé beagán buríne go hÉiríonn. Arí moctain i otíir
 óó, marí a maibe ionao earcair ír teirce cair aige, tíg
 ór íreal go Feirna Míóir Maoóóg arí óírean cléirí ír
 5050 comíctioíl Feirna; agus do bí go dubac deiróil 'n-a
 bpoairí fear na haimíre rín go teact don triair a.

Dála Roibeir Mac Stiabhna táinig do éomall a
 seallair do Mac Muircaó, agus ír é líon rluag éainig
 leir i nÉiríonn tríócar mairíre ír trí ríctí rcairí ír trí
 5055 céar triogteac; agus ír é áit arí gabadair trí i gCuan an
 óainb i n-imeall éonntae loé Seirman éar, ran áit pé

to Ireland to recover his territory for him. After they had made a compact on these conditions, Diarmaid went to Wales to a prince who was there called Ralph Griffin, who ruled the country under king Henry, and made his case known to him. At that time the prince kept in prison a powerful nobleman of great achievements called Robert Fitz Stephen, for having disobeyed the king, and there was no relief forthcoming to him unless he chose to go to Ireland to aid Mac Murchadha by the strength of his arm in the recovery of his territory. And when the bishop of St. David's and Maurice Fitz Gerald heard that Mac Murchadha had visited this prince requesting him to free Robert Fitz Stephen from his captivity, they themselves came to request him in like manner to set Robert at liberty, and let him go to Ireland with Mac Murchadha. Now that bishop and Robert Fitz Stephen and Maurice Fitz Gerald were uterine brothers.

The prince then released Robert on condition that he would follow Mac Murchadha to Ireland the next summer. Diarmaid, on the other side, promised Robert Fitz Stephen Loch Garman and the two cantreds next it, as his property for ever, in return for his coming to help him to fight his enemy; and after this compact was made, Diarmaid bade farewell to these people and proceeded with only a small force to Ireland. Having landed in a place where he had many enemies and few friends, he went secretly to Fearna Mor Maodhog, putting himself under the protection of the clergy and community of Fearna; and he stayed with them sad and wretched during the time that elapsed until the coming of summer.

As to Robert Fitz Stephen he came to fulfil his promise to Mac Murchadha, and the number of the host that came with him to Ireland was thirty knights, three score esquires and three hundred foot; and the place where they landed was at Cuan an Bhainbh on the south coast of the County

of Loch Garman in the place which is called Baginbun, and it was then the year of the Lord 1170, and the seventh year of the reign of Ruaidhri O Conchubhair. There was also a distinguished knight with Robert Fitz Stephen at that time, to wit, Herimont Morti, a knight of the party of the earl of Stranguell, whom he sent before him to Ireland to study the country, and when they landed Robert sent word to Diarmaid to make it known to him that he had arrived in Ireland.

When Diarmaid heard this he rejoiced, and went to meet them with five hundred warriors; and when they had come together they proceeded by agreement to attack Loch Garman with a view to getting possession of it; and when they were approaching the town, the burgesses came to the decision of submitting to Diarmaid, and of giving him four of the nobles of the town as hostages for their maintaining peace and paying him rent and tribute and for their being obedient to him as their lord. It was then that Diarmaid bestowed Loch Garman and the two cantreds next it on Robert Fitz Stephen, and, moreover, he bestowed the two cantreds next again to these on Herimont Morti, according to the promise he had made them in Wales; and after he had fulfilled this promise Diarmaid assembled his own people and the foreigners to one place; and the number of the host that assembled there was three thousand men, counting Gaels and foreigners; and they proceeded thence of one accord to plunder and spoil Osruighe; and the king of Osruighe at that time was Donnchadh, son of Domhnall Reamhar, an inveterate enemy of Diarmaid, and as they had come to waste Osruighe, while Donnchadh could not defend himself, he, with the nobles of his country, decided to give Diarmaid hostages for the payment to him of head rent; and thus Diarmaid was prevented from wasting the country.

Now when the nobles of Ireland heard of the arrival of Diarmaid and of these foreigners and of all the successes

5090 éuadair do éinnead éomhairle mé Ruairí Ó Concubair ní
 Connadé do gáb bairántar éiréann mé a air an trát roin;
 agus ir ead do commórad leo congnam rluais do éabhairt
 ar gac cúigead i nÉirinn só; agus ar gcuinnuigad na
 rluas roin ar donláchar, triallair Ruairí leo go hUlí
 5095 gCinnrealaig, i nDóig mé taéfan Uíadmao ir na nGall
 a hÉirinn; agus mar mánig Ruairí go Laignib, do éuad
 Uíadmao ir na Gall ir an méir do lean do Laignib é, i
 scoilltib daingne diahair leam mé Feirna Mór Madoóg
 da noídean féin ar antriom rluas Ruairí. Mar do
 5100 éonhairt iomair Ruairí nac mabair ar tí caea do
 fíearcal só, do éur teacae go Roibeairt mac Stiabna 'ga
 iairmar air an tír do fágbail agus nac mair ceair ná
 uítear aige ar beir innte Dubhairt Roibeairt as fíearmar
 do na teacaeib, nac tréigead an tigeirna lé a uáinig i
 5105 nÉirinn. Tillir trá na teacae leir na rcalair rin go
 Ruairí, agus ar n-a gclor só, ir fóir ar n-a élor só nac
 tréigead Mac Muirca na Gall air doncor, do éur
 iomair lingead lion rluas ir rocaide ar Uíadmao ir ar
 na Gallair do bí 'n-a rocair da millead ir da mío-
 5110 córuigad.

Mar do éoncair clair Laignean an éiríoc i mbaogal
 a millte ir a míocóirigte ón rparin rin do-níu uiceall air
 ríoc do éairing ir Ruairí ir Uíadmao. Agus ir
 amair do éiríocnuigead an tríoc roin eadair .i. Cúigead
 5115 Laignin do léigead do Uíadmao, amair fá uítear só; agus
 o'fíacair ar Uíadmao umla ir uirle do éoméad do
 Ruairí amair fá ual do gac níg da mbíoc ar Laignib
 do ééanam do míogair éiréann; agus i ngeall mé comall
 na ríocéana roin, tug Uíadmao mac só féin da b'ainm
 5120 Ar n-a gall do Ruairí. Do geall fóir Ruairí a fíur
 féin do éabhairt 'n-a mnaoi do Uíadmao; agus ar na

they had met with, they went to take counsel with Ruaidhri O Conchubhair, king of Connaught, who then held the sovereignty of Ireland; and what they agreed upon was to give him an auxiliary force from every province of Ireland; and when these forces had assembled in one place Ruaidhri marched with them to Ui Cinnsealaigh in the hope of driving Diarmaid and the foreigners from Ireland; and when Ruaidhri went into Leinster, Diarmaid and the foreigners, and as many of the Leinstermen as followed him, went into the dark fastnesses of the woods near Fearná Mor Maodhog to shield themselves from the great force of Ruaidhri's hosts. But as Ruaidhri saw that they were not going to give him battle he sent envoys to Robert Fitz Stephen asking him to quit the country, saying that he had neither right nor hereditary claim to be in it. Robert said, in reply to the envoys, that he would not desert the lord with whom he had come to Ireland. The envoys returned with this answer to Ruaidhri, and when he heard it, and heard also that Mac Murchadha would not on any account forsake the foreigners, he resolved to make a sudden attack with all his forces regular and contingent on Diarmaid and the foreigners and upset and destroy them.

When the Leinster clergy saw that the country was in danger of being thrown into disorder and destroyed by this conflict, they did their best to bring about peace between Ruaidhri and Diarmaid; and these were the terms in which this peace was concluded, to wit, Diarmaid to have the province of Leinster which he had inherited, and to be obliged to be obedient and faithful to Ruaidhri, as every king of Leinster was bound to be to the kings of Ireland, and in pledge for the fulfilling of the terms of this peace Diarmaid gave one of his sons named Art to Ruaidhri as a hostage. Moreover Ruaidhri promised to give his own sister to Diarmaid to wife; and on these terms they

headtaib rin vo rcairao go ríodac mé éile : aít amáin sur
 g'eall Diaimao vo Ruaidrí gan ní ba mó vo na Galluib
 vo éabairt i nÉirinn. Agus go g'íod vo éir rin táinig
 5125 Muirir mac Gearailt i otúr an traimhaid go hÉirinn vo
 péir an g'eallaim tug vo Mac Muiréad, agus fóir vo éionn
 na cuíad vo g'eall Mac Muiréad do péir ir vo Roibeairt
 mac Stiabna an fógmair moime rin tré tead vo éongnam
 leir i nÉirinn vo buain a éiríe péir amac. Agus ir é
 5130 lion rluaidg táinig lé Muirir i nÉirinn an tan roin, veic-
 neabair moimead tríoac rcaibéir ir céad troigtead. Agus
 ir é ionad ar gabadar cuan as Loc Garman.

XXXI.

Ar n-a élor vo Mac Muiréad ir vo Roibeairt mac
 Stiabna Muirir vo éiríeac i nÉirinn, vo éuadar 'n-a éionne
 5135 go Loc Garman; agus ir ann rin vo éuimnig Mac Muiréad
 ar gac ainolige vo noairnrao luét Áta Cliaé air péir ir
 ar a éair moime. Uime rin vo éionól Mac Muiréad an
 rluaidg roin mé uil o'airgair Áta Cliaé, ir vo fágair
 Roibeairt Mac Stiabna as tógbáil éairléir ran ionad
 5140 oairab ainm an Éairiadg anoir .i. dá míle ó Loc Garman
 amac; agus trualldair Mac Muiréad ir Muirir Mac
 Gearailt ir uimhóir na nGall roin mar don muid go Fine
 Gall, sur hairgead ir sur loircead an éiríe roin leo.

Ar n-a élor ionomro vo buirgírib Áta Cliaé sur
 5145 hairgead ir sur cheadad an éiríe 'n-a oiméall, vo
 éuadar i gcomhairle eatorra péir, agus ir é ní ar ar
 cinnéad leo reoiré ionad ir troilacite troim o'oir ir
 o'airgead vo éur go Mac Muiréad vo éionn ríod ir
 péiríeig o'fágáil uaid; agus vo éuirceadair buirgíe éirge
 5150 mar don muid an ionnmur roin tar muidib an baile amac;

separated from one another in peace; but Diarmaid promised Ruaidhri not to bring any more of the foreigners to Ireland; and soon after this Maurice Fitz Gerald came to Ireland in the beginning of the summer according to the promise he had given to Mac Murchadha, and also because of the reward which Mac Murchadha had promised to himself and to Robert Fitz Stephen the previous autumn on condition of their coming to Ireland to help him to recover his own territory; and the number of the hosts who came with Maurice on that occasion was ten knights, thirty esquires and one hundred foot, and the place where they landed was at Loch Garman.

XXXI.

When Mac Murchadha and Robert Fitz Stephen heard that Maurice had come to Ireland, they went to meet him to Loch Garman; and it was then Mac Murchadha called to mind all the outrages that the people of Ath Cliath had committed on himself and on his father before him. Accordingly Mac Murchadha brought together this host with a view to marching to plunder Ath Cliath, and he left Robert Fitz Stephen building a fortress in the place which is now called Carrick, which is two miles outside of Loch Garman, and Mac Murchadha and Maurice Fitz Gerald with the majority of these foreigners proceeded to Fine Ghall, and they plundered and burned that country.

Now when the burgesses of Ath Cliath heard that the country round them was plundered and spoiled, they took counsel together, and the decision they came to was to send valuables and large presents of gold and silver to Mac Murchadha with a view to obtaining peace and a settlement from him, and with these treasures they sent him hostages over the walls of the town, and they promised

aḡur do ḡealladair do ttiubhaidoir ḡad ceapit ir ḡad
 tuadḡar da maibhe aḡ mac muicéada oirra moime rin dó.

Ó do connairic mac muicéada iomoirio ḡad ní daí cúir
 moime aḡ teadét leir, do rmuain 'n-a mēanmain aḡe féin
 5155 do maibhe míoḡadét Éiréann aḡ a fionnreapaidb moime .i.
 Caḡdairi mór, Concubairi Abriaidiaid, Labruir Loinḡreac,
 Laoḡairie loiric ir uḡaine mór ir ḡad ní oile daí ḡab
 fḡaidḡear Éiréann oíob moime, aḡur aubaidit naí b'feairi
 neapit ná cumair ḡad míoḡ oile oíob roin aí Éirinn do
 5160 éorḡad m ioná a neapit féin. Uime rin beirir mac muicéada,
 Muirir mac ḡeapaidt ir Roibeairt mac Stiabhna i b'róto
 fá leir iur, ḡur léiḡ a iún iú fá n ḡcúir rin, aḡur do iairi
 comairle oirra c'réad do b'iréanta dó. Do f'ieaḡairirio
 i n-doirfeadét é, aḡur ir ead aubhaidair, do maḡ uirra dó
 5165 an ní rin do éiríochuḡad da maḡ aíl leir teadéta do cúir
 uaid aí ceann tuillead doime do Sacraidb. Tairir rin
 do ríad mac muicéada iú-ran teadéta do cúir uad fáin aí
 ceann a ḡdair ir a ḡcom'fialara aḡur aubaidit do
 ttiubhaid a inḡean féin 'n-a mnaoi do Muirir mac ḡeap-
 5170 aidt nó do Roibeairt mac Stiabhna, ḡibé ada do-béairad
 í. aḡur a éiḡeairinar ó n-a lá féin amad. ḡiréad níoir fáom
 ceadḡairi oíob an inḡean do ḡladad, óir do cúimnig Muirir
 mac ḡeapaidt ir Roibeairt mac Stiabhna ḡur ḡeall mac
 muicéada an inḡean roin o'iraila o' Stianḡuell ir míoḡadét
 5175 laiḡean lé, do éionn a neapit do tadairt leir mē buain a
 oúitce amad dó; aḡur do iairi Muirir ir Roibeairt aí
 mac muicéada leitir do cúir ḡur an iaila 'ḡa iairiad aí
 teadét do mēir an ḡeallaim tuḡ dó i Sacraidb, "aḡur foill-
 riḡ dó," aí ríad, "do b'irle féin i mbun do ḡeallaim do
 5180 comall do-ran, maille mē t'inḡean féin do tadairt 'n-a
 mnaoi dó, ir míoḡadét laiḡean óto lá féin amad; aḡur fóir
 na éitir ianna naḡ fuil aḡat o'Éirinn, foillriḡ dó do
 b'fuil ríil aḡat mē a mbeir fá éoir ir fá uirle oúit."

to pay Mac Murchadha all claims and dues they owed him up to then.

Now when Mac Murchadha saw that he was succeeding in all his undertakings, he reflected in his mind that his ancestors before him possessed the sovereignty of Ireland, to wit, Cathaoir Mor, Conchubhar Abhradhruadh, Labhruidh Loingseach, Laoghaire Lorc, and Ughaine Mor and every other king of that race that had held the sovereignty of Ireland before him, and he said to himself that the strength or might of all these kings to hold Ireland was not greater than his own. Hence Mac Murchadha took Maurice Fitz Gerald and Robert Fitz Stephen aside and unfolded to them his design in this matter and asked their advice as to what he should do. They answered him with one voice, and said it would be very easy for him to carry out this design were he to send envoys to England to ask for more men ; however Mac Murchadha asked them to send envoys from themselves inviting their kinsmen and friends ; and he promised to give his own daughter to wife to Maurice Fitz Gerald or to Robert Fitz Stephen, whichever of them would accept her, and his principedom from his own death onwards. But neither of them consented to accept her, for both remembered that Mac Murchadha had promised that lady and the sovereignty of Leinster with her to the earl of Stranguell in return for his bringing with him his forces to recover his patrimony for him ; and Maurice and Robert requested Mac Murchadha to send a letter to the earl requesting him to come over in fulfilment of the promise he had made him in England, “ and make known to him,” added they, “ that thou art ready to fulfil thy promise to him, and will give him thy daughter to wife and the sovereignty of Leinster from thy death on ; and, moreover, as to the four divisions of Ireland that thou dost not possess, make known to him that thou hast hopes of their becoming subject and paying rent to thee.”

Cuiriṫear teacṫta iṫ leiriṫeacṫa lé Mac Muiriṫacṫa go
 5185 hlaṫla o' Sṫpanṫuell aṫ an ṫeúir rin, aṫur aṫ moṫṫain oo
 na teacṫaiṫ 'n-a láṫaiṫ iṫ aṫ léaṫacṫ na leiriṫeacṫ oó, iṫ fór
 aṫ ṫeolof an neiriṫ oo ṫab Mac Muiriṫacṫa iṫ Roibeapio Mac
 Sṫiabna iṫ Muiriṫ Mac ṫeapailṫ i nÉiriunn, triallaiṫ féin
 go haiṫm a ṫaiṫe ní Saṫan, iṫ oo iaiṫi ceacṫ aṫi teacṫ oo
 5190 óeanaṫm ṫabálṫaiṫ ciṫé áit a ṫainnteacṫ ooṫ. ṫiṫeacṫ
 an ṫan oo euiṫ an ní meanna iṫ innṫinn an iaiṫa ní euiṫ
 aonta iomlán oo iṫ ní mó oo euiṫ éapṫ aṫi. Acṫ ceana
 oo ṫluaiṫ an ṫ-iaiṫa leiṫ an ṫceacṫ fuaiṫ, aṫur oo ṫab
 aṫ a ollmuṫacṫ féin iṫ aṫ ollmuṫacṫ a muinnṫiṫe ní teacṫ
 5195 i nÉiriunn ooib; aṫur iul ṫáinṫ iur féin beic ollaiṫ ní
 teacṫ ṫan ṫupaiṫ roin oo euiṫ Réamonn le ṫiór mac
 Uilliam Mic ṫeapailṫ, aeapibíacṫaiṫ ba rine ioná Muiriṫ
 Mac ṫeapailṫ, go ṫluacṫbuiṫon leiṫ moime féin i nÉiriunn;
 aṫur aṫ moṫṫain na ciṫe oo, iṫ é áit aṫ ṫab cuan aṫ Oúan
 5200 Oomnaill, ceiriṫe míle ó ṫoṫ ṫaiṫe buṫ aeap; aṫur oo
 péiri éioimic Sṫanihuṫṫ, fá hí nuimiri a muinnṫiṫe aeic-
 neabaiṫ muiriṫeacṫ iṫ aeicneabaiṫ iṫ triṫi fiṫio trioiṫeacṫ.
 aṫur aṫ oṫiṫeacṫ i oṫiri ooib oo eóṫbaṫaiṫ poṫi oainṫean
 cloṫ iṫ ciuacṫ ṫan ionacṫ roin.

5205 Aṫ moṫṫain iomoiṫio ṫeéal go Poṫi ṫaiṫe iṫ go
 Maolṫeacṫlainn Ó bṫaoláin, ní na nOéiṫe, go oṫánṫaṫaiṫ
 na ṫaill rin i ṫcomṫogur ooib, oo ṫab ṫiáin iṫ eaṫla
 iacṫ uile iompa, iṫ oo euaṫaiṫ go haonláṫaiṫ oo éinneacṫ
 éomaiṫle fáan ṫeúir rin, aṫur oo b'i ciṫiṫ a ṫcomaiṫle
 5210 na aeoiṫiṫ o'ionnṫuiṫe ṫur an lonṫpoṫi i ṫabbaṫaiṫ, iṫ a
 maṫbaṫ iṫ a míeóṫuiṫacṫ.

Oá éir rin ṫánṫaṫaiṫ go haonláṫaiṫ, iṫ oo b'é a líon
 triṫi míle aeap aṫ ooṫ o'ionnṫuiṫe na nṫaill roin. Aṫ n-a
 bṫaicrin oo Réamonn euiṫe, oo euaṫi amacṫ go meap
 5215 míeéillṫe leiṫ an mbeaṫán buiṫne oo bí aiṫe i ṫcomṫáil

Mac Murchadha sent envoys and letters to the earl of Stranguell in reference to this affair, and when the envoys had come into his presence and he had read the letters, and when, moreover, he had heard of the conquests Mac Murchadha and Robert Fitz Stephen and Maurice Fitz Gerald had made in Ireland, he went to where the king of England was, and asked leave of him to go and make conquests wherever he liked. But when the king understood the mind and intention of the earl, he did not give him full consent, neither did he give him a refusal. But the earl went away with the permission he had got, and he got himself and his followers ready to go to Ireland, and before he could himself get ready to go on this expedition he sent Raymond le Gros, son of William Fitz Gerald, an elder brother of Maurice Fitz Gerald, with an armed party before him to Ireland, and on reaching that country the place where he put into port was Dun Domhnaill, four miles south of Port Lairge; and according to the chronicle of Stanihurst the number of his followers was ten knights and seventy foot. And when they had landed they built a strong embankment of stones and clay in that place.

Now when news reached Port Lairge and Maoilseachlainn O Faolain, king of the Deise, that these foreigners had arrived in their neighbourhood, they were all seized with hatred and fear of them, and they came to one place to take counsel in reference to this matter, and the decision they came to was to attack the strangers in the stronghold in which they were, and to slaughter and destroy them.

After this they came (with their forces) to one place, and their number was three thousand men when going to oppose these foreigners. When Raymond saw them approach him he went out quickly and unwisely with his small party to meet that large host with a view to

an t-íomhluidh rín, do tabairt tréasa ír teaghlála dóib.
 An tan íomhoiriú atáonnairc Réamonn naé maíbe ion-
 buailte muid, do éadaí ar gcúlaidh gur an gcairléan do
 tógaidh ré féin. Ó do conncasair na Gaeóil na Gailí ag
 5220 íomhóó, do leanasair go tian dáraéatá íad gur an gcairlé-
 léan; gíóeas an tan do mear Réamonn de la Gíóir a
 eaircáiríe 'n-a éadaí go dána do íomhuíó oíria ír tug ár
 do-fáirnéire ar an t-íomhluidh ríon na n-Gaeóil, ionnup
 i n-éagmar ar mairb ré dóib gur loiteas ír gur créad-
 5225 nuígeas cúig céad dóib leir ré halt na haonairc.

Ar n-éadé íomhoiriú na Féile Páirtolóin ran bfoigmar
 'n-a éadaí rín, Anno Domini 1170, táinig íarla o' Stian-
 uell i nÉirinn, agus do b'é lion a íluidh ag teadé do .i.
 dá céad muiríe ír míle do ríuibéaraidh ír do luét boíá ír
 5230 da gac nóruidh ré gaircú; agus ír é ionas ar gabasair
 cuan i bPóit Laidhe. Ar n-a élor íomhoiriú ar fead na
 críche go dtáinig íarla o' Stianguell i nÉirinn, táinig Mac
 Muiréada go mairb Laidhean ír Roibeairt Mac Stiabhna ír
 Muirí Mac Gearailt ír Réamonn de la Gíóir i gcoinne
 5235 ír i gcoimhíal an íarla go lútgairiadé láimheanmadé, agus
 ar n-a mairiad do éadasair do-áoinmheín do gabáil Púirt
 Laidhe; agus an tan mánasair gur an mbailé tugasair a
 n-aigéte i n-áoinfeadé air da baite amad ír da éur ar a
 gcomair féin; agus tar gac olc ír tar gac mífíoníó da
 5240 bfuasasair muinntear an baile da gcoimheas féin ír da
 gcoiríad, do lingasair oíria tar mairb an baile, ír do
 mairbgar gac a dtáirle muid do luét an baile, agus do
 gabas Máoilreacláinn Ó Fáoláin, ní na n-Éire, leo, agus
 ír t-íre mairíe Mic Muiréada tugas a anam dó.

5245 Tug éana Mac Muiréada a ingean leir i gcoinne an
 íarla an tréat ríon, doiríe a haínn, agus do póras muid,
 agus ar n-áoinmheas ír ar gcoimheas an éleamhair rín
 dóib da gac leir fágbair an t-iarla báird láirí: bPóit

engaging them in battle and conflict. But when he saw that he was not strong enough to fight them, he retreated to the fortress he had himself raised. When the Gaels saw the foreigners retreating, they followed them vehemently and boldly to the fortress. But when Raymond de la Gros observed that his enemy were boldly in pursuit of him he turned on them and made indescribable slaughter upon that great host of Gaels, so that apart from all he slew of them he maimed and wounded five hundred of them on the spot.

Now after the feast of St. Bartholomew in the succeeding autumn in the year of the Lord 1170, the earl of Stranguell came to Ireland, and the full number of the host that came with him was two hundred knights and a thousand esquires and bowmen and men of valour of every description; and it was at Port Lairge they put into port. And when the news spread over the country that the earl of Stranguell had come to Ireland, Mac Murchadha and the nobles of Leinster and Robert Fitz Stephen and Maurice Fitz Gerald and Raymond de la Gros came to meet and join the earl with joy and in high spirits, and on the morrow they went by common consent to capture Port Lairge; and when they arrived at the town they made a united assault on it with a view to capturing it, and having it in their power; and notwithstanding the evils and hardships endured by the townspeople in maintaining and defending themselves, they sprang on them over the walls of the town, and slew of the townspeople as many as they came upon, and they captured Maoilseachlainn O Faolain, king of the Deise, and it was through Mac Murchadha's intercession that his life was spared.

Now Mac Murchadha took his daughter, whose name was Aoife, to meet the earl at this time, and she was married to him, and when they had made and ratified that match on both sides, the earl left a strong garrison in Port Lairge

5250 Λαιψε, ιρ τιυαλλαιρ φέιν ιρ α φλυαζ ο'ιονηρπιζε Άτα Cλιατ
 5255 oon cυι ροιν; αζυρ νί μαιβε αι τομάν ουινε βα λυζα αι
 λυέτ Άτα Cλιατ ιονά Mac Μυρέαθα ιρ na Ξαλλ ριν
 ο'φαιερν έυα; αζυρ το βί Mac Μυρέαθα λάν ο'φίοε ιρ
 ο'φάλταναρ οόιβ-ρεαν μαρ αν ζεάουνα. Οη ιρ ιαο το
 μαρβ α ατάιρ; αζυρ το αόλαιεαοαρ ζο hearonόμαε αν-
 5260 υαφαί έ, μαίλλε μίε μαομαό μαρβ το cυι ι n-αονυαζ μρ
 μαρ αιτίρ τοό. Αι βφαιερν na ηΞαλλ ροιν ιρ ηειητ λαιζεαν
 ζο λιονμαρ αζ τεαέτ οηηα, ζαβαιρ υαμμαν ιρ ιμεαζλα λυέτ
 Άτα Cλιατ, ιρ cυιρτο τεαέτα υατα ζυρ αν ιαηλα ο'ιαρμαό
 ρίοθα ιρ μίεότιζ αιρ .ι. λαβμάρ Ο Τυατάιλ αιρθεαρροζ Άτα
 5265 Cλιατ. Αζυρ ζεαλλαιρ αν τ-αιρθεαρροζ oon ιαηλα cυμνα
 ιρ ηραιζθε ο λυέτ Άτα Cλιατ το έιονη ρίοθα ιρ αναcαίλ
 ο'φάζαίλ οόιβ.

5265 Αν ταν ιομοηηιο το βί αν μίεότεαε αζα όεαναμ
 εατοημα το βί Réamonh oe la Ξπόρ ιρ Miles Ξοζαν
 5270 ιρ οηονζ το μρηνυβ όζα μαρ αον μύ τοον ταοιβ οίλε
 τοον βαίλε, αζυρ φυαηαοαρ άμαε αι βαλλαιόιβ αν βαίλε, ζυρ
 ημρεαό ιρ ζυρ μέαβαό leo ιαο; αζυρ ληγιο φέιν ραν
 μβαιλε ιρ μαρβαο ζαέ αον αι α μυζαοαρ ανη. Αέτ έεαηα
 αι ηζαβάιλ Άτα Cλιατ αμλαιο ριν το Ξαλλαιβ ιρ το Mac
 5275 Μυρέαθα, ιρ ζεαηι αν cομηνυόε το μόνρατ ανη, αζυρ
 ράζβαιρ αν τ-ιαηλα Miles Ξοζαν ιρ οηονζβυιόεαν μαρ αον
 μρ αζ cομμέαο αν βαίλε. Το βί ιομοηηιο φαταναρ ιρ
 μιορcαιρ τοηι Ο Ρυαηιc μί ημρίετφε ιρ Mac Μυρέαθα, αζυρ
 μυζ Mac Μυρέαθα αν μόρφλυαζ ροιν λειρ το Ξαλλαιβ ιρ
 5275 το Ξαεόεαλαιβ τοον Όμρίετφε, ζυρ cμιαόαό ιρ ζυρ λοιρcαό
 αν έρίοε ροιν leo, ιρ ζυρ ζαβραο ηεαιτ μόμόρ αι Ο Ρυαηιc
 ιρ αι ζαέ αον οα υταηλα μύ ι ηέιρηνη.

and marched at once with his host against Ath Cliath; and there was no man on earth whom the people of Ath Cliath hated more to see coming towards them than Mac Murchadha accompanied by these foreigners; and Mac Murchadha on his part was full of rage and enmity against them. For it was they who slew his father; and they buried him with dishonour and contempt, and buried a dead dog in the same grave with him as an insult to him. When the people of Ath Cliath saw these foreigners and the strength of Leinster, a large army, making towards them, they were seized with fear and alarm, and sent an envoy, to wit, Labhras O Tuathail, archbishop of Ath Cliath, to the earl to request peace and a settlement from him. And the archbishop promised the earl gifts and hostages from the people of Ath Cliath in consideration of their obtaining peace and protection.

But while the settlement was being made between them, Raymond de la Gros and Myles Cogan, with a company of young knights, were on the other side of the town, and they found an opportunity of breaking and gapping the walls of the town, and they entered the town suddenly, and there slew every person they laid hold of. But when the foreigners and Mac Murchadha had thus captured Ath Cliath, they remained in it only a short time, and the earl left Myles Cogan and a company of men to hold the town. Now there were enmity and ill will between O Ruairc, king of Breithfne, and Mac Murchadha, and the latter took this great host of foreigners and Gaels to Breithfne, and they spoiled and burned the country and gained great advantages over O Ruairc and over all whom they fell in with in Ireland.

XXXII.

Ót connairc Ruairí mac Toirírealbaidh Uí Conéubairí
 ní Connacht ír uiríóirí Éiréann sup bair Mac Muiréada a
 5280 an ríot vo bí eatorria iorime rin, cuirir Ruairí teacra
 éirge vo tabairt aitéirí air tré neamcomall na ríotéána
 vo bí eatorria, tré mar éir na Sall rin leir gan éas gan
 comairle vo Ruairí, Agus air noctain vo na teacraib vo
 látarí Míe Muiréada ír eas aoubriar: “Anoir tuigmíó,”
 5285 air ríat, “nac fuil cion ná cádar agat air vo mionnaib ná
 air vo mac éirair i ngeall ré comall ríotá uair, agus
 aoubairt ní Connacht .i. Ruairí O Conéubairí ior muna
 zcuiríó tú na deoiríó-íe agat uair go zcuiríó ré ceann
 vo míc éiragat, ír nac géabairí gan tú féin vo éirí air i
 5290 Sacraib air aitéirí ír air ionnairbáó.” Vo ráio Mac
 Muiréada nac cuiríó a deoiríó uair air comairle Ruairí,
 agus aoubairt go oiríóiríó tuillead deoiríó leir 'n-a
 zceann, ír nac oiríóiríó ríot ná ríotéain lé haoinnead vo
 géabairíó go beir o'Éiríonn uile aige. Tánzadar na
 5295 teacra tar a n-air go Ruairí ír noctair vo fíeazria Míe
 Muiréada oiríó. Ót éalairí Ruairí aíteair Míe Muiréada,
 gabair fearz aóbalíóirí é.

Tairir rin, ioríóiríó, vo leat clú ír oiríóiríóiríó na
 ngeall ioríó rá Éiríonn uile, ionnairíó sup záb zráin ír eazla
 5300 fíí Éiréann ioríó. Ránzadar tría ríeala ón íaríó ír ó
 na Sallairíó rin i Sacraib, agus an tan aitéiríó vo rííó
 Sacra na ríeala ioríó tug rííóiríó gan long ná báiríó vo óul
 a haontalairíó tar beairíó rííóiríó go hÉiríonn, agus gan
 tríat ná ceannairíóiríó vo óul ionte. Agus tug maríó an
 5305 zgeadna rííóiríó vo zác don va oiríóiríó ó Sacraib i nÉiríonn

XXXII.

When Ruaidhri, son of Toirrdhealbhach O Conchubhair king of Connaught and of the greater part of Ireland, saw that Mac Murchadha had broken the peace that had up to then existed between them, he sent envoys to him to reproach him for violating the terms of peace which had been agreed on between them, by his having brought over these foreigners without his own consent or advice. And when the envoys came into the presence of Mac Murchadha they said: "Now we know," said they, "that thou hast neither regard nor respect for thine oaths, nor for thy son whom thou didst give as a hostage for the maintenance of peace; and the king of Connaught, Ruaidhri O Conchubhair, tells thee that if thou wilt not dismiss those foreigners who are with thee, he will send thee thy son's head, and that he will not rest till he has sent thyself a second time to England to banishment and exile." Mac Murchadha replied that he would not dismiss his foreigners on the advice of Ruaidhri, and added that he would bring over more foreigners in addition to them, and that he would not make peace or agreement with anyone of the Gaels until all Ireland should be his. The envoys returned to Ruaidhri and made known to him Mac Murchadha's answer to them. When Ruaidhri heard what Mac Murchadha had said he became enraged.

But now the fame and renown of these foreigners spread over all Ireland, so that the men of Ireland conceived a horror and dread of them. And tidings from the earl and from these foreigners reached England, and when the king of England heard these tidings he issued a command that neither ship nor bark from any land belonging to himself should go to Ireland, and that no intercourse or exchange be carried on with that country; and he also commanded those who had gone from England to Ireland to

- uul tar a n-air ariú fá féin a n-oişieadta do buain oib
 50 bíd. An tan doonnairic an t-iarla sup b'éizir da
 muinntir imtead uaid lé fózia an míoş, uime rin do éuid
 an t-iarla ir a muinntear do éanaim comairle eatorria
 5310 féin fán şcúir rin, aşur ir ead do connairtar oib
 Réamonn de la Şrór do éur 50 míoş Sacran aş fóliriuşad
 óo sup da éoil-şean ir da donda éainiş an t-iarla ir na
 Şail rin i n'éirinn do neairiuşad leir an tí do Şeall
 umla ir óşlácar do éanaim oó-şan .i. Diarmuid Mac
 5315 Muiréada ní laigean; aşur şibé şabálar do muneari i
 n'éirinn aşur a maibe aca do éairbe mic Muiréada şuib
 da éoil-şean ba mian leo a éonşbáil. Téir Réamonn leir
 an aitearc roin 50 míoş Sacran, aşur ir é ionad a maibe an
 tan roin şan Şarcúinn; aşur şan bliaóain rin do marbad
 5320 Tomár airoearpoş Canterbuie an cúişiead lá don
 noşlais, aşur fá hí doir an Tíşearina an tan roin II7I.
 aşur ir i mbealltaine na bliaóna roin fuidi Mac Muir-
 éada .i. Diarmuid ní laigean bár; ir do haóndicead i
 bfeairina míoiri maoóş é.
- 5325 Dála an míoş, éainiş 50 Sacraib, aşur ar moctain ann
 rin oó, do éuir muiric da muinntir da b'ainm Heumont
 Moiri 50 leiréadair leir 50 iarla o' Şrianguell i
 n'éirinn mari don le Réamonn de la Şrór da fózia don
 iarla uul i Sacraib şan éairic; aşur ar otişead i n'éirinn
 5330 oib noctair Heumont a éoiric don iarla, aşur triallair an
 t-iarla do láairi mari don le Heumont i Sacraib, aşur ar
 moctain do láairi an míoş óo, do Şeall 50 oiribiaó áe
 Cliaé ir Poit lairge ir bailte cuan laigean oó ir da
 oişieadair da éir, aşur an éuir oile do Cúişead laigean
 5335 do beir aş an iarla féin ir aş a řlioct.

1 noiaó ionoirio an éonnairtar roin do éanşal eatorria,
 triallair an ní 50 řliaş lionnair maille mui i n'éirinn,
 sup şab cuan aş Poit lairge. Cúiş céad muiric éainiş

return under penalty of being disinherited for ever. When the earl saw that his followers were obliged to leave him by reason of the king's proclamation, he and they took counsel together on this matter, and what they resolved upon was to send Raymond de la Gros to the king of England, to point out to him that it was by his own will and consent that the earl and the foreigners had come to Ireland to help one who had promised obedience and vassalage to him, to wit, Diarmaid Mac Murchadha, king of Leinster; and that whatever conquest they had made in Ireland and whatever benefits they had derived from Mac Murchadha they desired to hold subject to his will. Raymond conveyed this statement to the king of England, and it was in Gascony he was at that time; and it was in that year that Thomas, archbishop of Canterbury, was murdered the fifth day of Christmas, and the year of the Lord at that time was 1171; and it was at the Bealltaine of that year (i.e., the ensuing Bealltaine) that Mac Murchadha, that is Diarmaid, king of Leinster, died; and he was buried at Fearná Mor Mhaodhog.

As to the king, he returned to England, and when he had arrived there, he sent one of his people, a knight named Herimont Morti, together with Raymond de la Gros, to Ireland with letters to the earl of Stranguell, commanding the earl to repair to England without delay; and when they had arrived in Ireland, Herimont delivered his message to the earl, and the earl together with Herimont proceeded at once to England, and when he had come into the king's presence he promised that he would give Ath Cliath and Port Lairge and the ports of Leinster to him and to his heirs after him, the remainder of the province of Leinster to go to the earl himself and to his descendants.

Now when they had concluded this treaty between them, the king proceeded to Ireland with a numerous host and put into port at Port Lairge. There came with

5340 ʼLair marí don mé hiomao maricéluas ʼir tpoigéad, doir an
 Tigeairna an tan roin II72. Ro an iomoirio an ní i bPoir
 ʼLairge ʼn-a úiaíó rin go tóangadair uairle na nʼgall do
 bí roime i nÉirinn ʼir buirgíiriz locha ʼgarman do tábairt
 umla ʼir onóra úó. Táinig fóir ní Corcaige .i. Diaimair
 Mór Mac Cairteais ʼn-a látair ʼir do gēall umla ʼir óglácar
 5345 do óéanaíú úó. Táinig an ní ar rin go Cairéal, agus
 táinig Doimnall Ó Buiain ní Luimniz ʼn-a éoinne ann, ʼir
 tug umla úó, amail tug Mac Cairteais.

Do éir rin do éuir ní Sacran coiméad uairé féin ar
 Corcaiz ʼir ar Luimnead. Tángadair maite Muíhan éirge
 5350 iar rin ʼir tugrao umla ʼir onóir do marí an gcéona.
 Do éuaíó an ní tar a air go Poir ʼLairge, agus táinig
 ní Orriuge éirge ann rin ʼir tug umla ʼir onóir do,
 amail tugrao na míoga roime rin. Tmallaí ʼir ní ar
 rin go baile áta Cliaé, go tóangadair ʼgael ʼLairgean
 5355 éirge ann rin do tábairt umla ʼir onóra úó.

An tan iomoirio aduála Ruairí Ó Concubair, ní
 Connaé ʼir Éireann, a éirgeadair ʼir an luét cíora ʼir
 cánaéair do bí aige, ʼir an luét do tuc féin tuilleam ʼir
 tuairtaral, do úil ar ícáé míog Sacran, do mear ʼn-a mear-
 5360 main féin go maó luza do mairlaó do umla do tábairt do
 úeoin ioná do amúeoin uairé do níg Sacran. ʼIr ann rin
 do éuir an ní oiaí do munnair i gcoinne Ruairí Uí
 Concubair, agus ʼir iao do éuaíó ann hugo de lacy ʼir
 William mac Alvelmel. Táinig Ruairí ʼn-a gcoinne go
 5365 bpuad na Sionna go nveairnaíó íoé ʼir cáirvear nír an níg
 ʼn-a látair rin, agus do gēall umla ʼir onóir do tábairt
 do. Táinig fóir Muiréad mac Flóinn ní Míde éirge ʼir tug

him five hundred knights, as well as a large number of horsemen and foot-soldiers, the year of the Lord then being 1172. Now the king remained at Port Lairge after this, and the foreign nobles who were in Ireland before him and the burgesses of Loch Garman came to do him homage and pay him respect. There also came into his presence the king of Corcach, to wit, Diarmaid Mor Mac Carrthaigh, and he pledged himself to submit to him and become his vassal. The king went thence to Cashel and Domhnall O Briain, king of Limerick, went thither to meet him, and submitted to him, as Mac Carrthaigh had done.

After this the king of England placed a garrison of his own in Corcach and in Luimneach. After this the Munster nobles came to him and did him homage and paid him respect in like manner. The king returned to Port Lairge, and the king of Osruighe came to him there and did him homage and paid him respect as the other kings had already done. The king proceeded thence to the town of Ath Cliath, and the Gaels of Leinster came to him there to do him homage and pay him respect.

Now when Ruaidhri O Conchubhair, king of Connaught and of Ireland, heard that his provincial kings and those who paid him rent and tribute, and those to whom he himself gave wages and stipends, had put themselves under the protection of the king of England he judged in his own mind that it would be less an indignity for him to submit to the king of England voluntarily than to do so against his will. And then the king sent two of his people to meet Ruaidhri O Conchubhair, and those who went were Hugo de Lacy and William Mac Aldelmel. Ruaidhri went to meet them to the bank of the Sionainn, and he made peace and friendly alliance with the king in their presence, and he pledged himself to be obedient to him and to pay him respect. Murchadh Mac Floinn, king of Meath, also came to him and gave himself up to him as

é féin vó, aithaíl vo mórpa cás oile, ionnuir naé maíbe mí
 ná taoipeadé ná tigeapina 1 nÉiunnn naé tug umla ir
 5370 tigeapinar oirpa féin vo míg Sacpan an tan roin.

Ar nteadé an gheimhúó éuca iar rin vo líon an aimpéar
 o'fuaéé ir vo óoinnn mósgráanna, ionnuir naé maíbe ar bheiré
 vo luings nó vo báic teadé mé rcéalaió na Sacpan 1 nÉiunnn
 gur an míg nó go vótáing an mí meavónadé von eapipadé éuca.
 5375 'Da éir rin tángavari longá 1 nÉiunnn ir tugavari rcéala
 gur an míg ó Sacraió ir ón b'fpaingé naé ar máit mair;
 agur tari gac ní noétair vó gur éuir an pápa vdar
 cairvionál go Sacraió vo loigapineadé an báir vo himpeadé
 ar S. Tomár o' Canterbury; agur muna nveadé an mí
 5380 'n-a péapirain féin vo éabairé fápuiéte vóib ran maribadé
 roin, ir eadé avubriavari go gcuirvóir comnealbáéadé air
 agur ar gac talaim va ngabadé leir. Séir vóilíg mair an míg
 na rcéala roin, vo ba vóilgé ioná roin vó na rcéala éáing
 ó n-a mác éuige 'n-a vóiaó rin, mair adá an mac ro ba rine
 5385 aige vo vól 1 reilb éóioine na Sacpan 1 nvóig go n-anfadó
 aige v'aimvóein a édar. Vo fáp vóilgéar vofáirnéire ar
 an míg tpiér na rcéalaió rin. Givóad ir mó vo éuir air an
 báir vo himpeadé ar S. Tomár ioná gac ní va nveapirpat a
 élanh ir a vóioine air. Uime rin cuiruir cpiunnuigadé ar
 5390 máitib a muinnpiie éuige vo véanaim comairle mú, agur
 noétair vóib gac contabairé va maíbe 'n-a éionn féin;
 agur ir í comairle ar ar énnpiot vpiong móir va muinnpiir
 vo éur pióime go Sacraió agur é féin vo vól 'n-a nvóiaó
 go gpiov. Vo pinneadé amlaió rin leo, agur vo an an mí ag
 5395 cupi éomhéava ir éoranta ar Éiunnn.

An tan tpiá ro ba mótio leir an míg vól 1 Sacraió ro
 fágaió vpiongá ag comhéav na cpiéce, mair adá Hugo ve Lacy
 ran Míve ir fíce muipe mair don mair; agur fóp vo bpionn
 bit vóilear na Míve vo Hugo ir va f'lióét 'n-a vóiaó. Vo

all the others had done; so that there was no king or leader or lord in Ireland who did not at that time make submission to the king of England and acknowledge him as their lord.

On the setting in of winter after this, the weather became very cold and dreadfully inclement, so that neither ship nor bark could come to Ireland with news from England to the king until the middle month of spring had come. After this ships came to Ireland, and they brought to the king news from England and from France which did not please him, and above all he was informed that the Pope had sent two cardinals to England to inquire how Thomas of Canterbury had been done to death, and they had said that if the king did not appear in person to give them satisfaction for this murder, they would subject to ecclesiastical censure both himself and every land that sided with him. Though this was sad news to the king, sadder still for him was the news that reached him afterwards from his son, namely, that his eldest son had taken possession of the English crown in the hope of being able to hold it in spite of his father. An indescribable sadness seized on the king by reason of these tidings. Still he was more affected by the murder of St. Thomas than by all that his children and his people had done against him. Accordingly he summoned to him the nobles of his people to take counsel with them, and he made known to them every danger that hung over him, and the decision they came to was that he should send a large party of his followers before him to England, himself to follow them speedily. They acted accordingly, and the king remained behind to garrison and fortify Ireland.

And when the king thought it time to go to England he left a party to hold the country, to wit, Hugo de Lacy in Meath, together with twenty knights, and, moreover, he granted the fee simple of Meath to Hugo and to his

- 5400 fágaiḃ fór coiméadḃ baile Áda Cliaḃ ar Roibeairḃ Mac
 Stiabhna iḃ ar Mhuiriḃ Mac Gearailt iḃ dá fíeḃto iḃuḃie maḃ
 don iú ḡo n-a bḃuḃunḃ. Do fágaiḃ maḃ an ḡcéadḃa i
 loḃ Gearman uilliam Mac Alvelmel iḃ Pilib de Hartingḡ
 iḃ Pilib de bḃuḃ iḃ fíeḃ iḃuḃie maḃ don iú aḡ coiméadḃ
 5405 an baile. Do fágaiḃ maḃ an ḡcéadḃa i bḃoḃt Laigne
 Humphre bolum iḃ hugo de Sanveuille iḃ Roibeairḃ Mac
 Gearnaḃto iḃ dá fíeḃto iḃuḃie maḃ don iú. Tḡallaiḃ an iḃ
 iai rin i Sacraḃ aḡuḃ ar moḃtain do láḃaiḃ na ḡcaḃroḃionál
 oḃ, doḃbairḃ ḡo ḡtiḃbḃaḃ a ḡtoil féin oḃíḃ i n-éḃuḃ
 5410 ḡaiḃḃḃa S. Tomáḃ, ḡion ḡo maḃe iún a báḃuḃḡḃe aḃe féin,
 aḡuḃ tḃé iéḃḃeáḃḃo iḃuḃi é féin iḃ iḡḡ Fḡanḡc ié a maḃe i
 n-imḃeairain an tan ḡoin.

XXXIII.

- Ma'ḃ maḃt leat, a léaḡtóḃi, a fíor o'fagaḃl cḃeádo ar
 a noeaḃaḃo Diaḃmaḃto Mac Muḃcáda iḃ Laignean o'fíor
 5415 iḡḡ Sacraḃ don Fḡanḡc do éḃḃneaiḃ iḃ do éaraḃoḃto an
 taḃḃainḃ do iunneaḃ aḃi féin a hÉḃiunḃ, ḃeoḃ iḃ a éaraḃoḃto
 ié iḡḡ Fḡanḡc nó lé iḡḡ oile, bíoḃ a fíor aḡat ḡuḃab é
 Donnḃaḃo mac bḃuḃain bḃḃaiḃne iḃ fíorḃuḃairle Éḃḃeann
 maille iḃḃ do bí earaḃontaḃo ié éḃile fá uḃlaimaḃ Éḃḃeann
 5420 ó aḃḃiḃi bḃḃuḃain ḡo haḃḃiḃi Donnḃaḃo, aḡuḃ uḃḃe rin do
 bḃionnaḃaḃaḃ o'donaḃonta ḃealbḃ nÉḃḃeann o'ḃḃḃaḃuḃ, an ḃaḃa
 pápa don aḃḃḃ rin, an tan fá haḃḃiḃ don Tḃḡearḃa 1092;
 aḡuḃ do bí ḃealbḃ iḃ cuḃi iḃ ceannḃaḃ na hÉḃḃeann aḡ pápa
 na Róḃḃa ón aḃ ḡoin ḡuḃ an aḃ fáḃ ḡaḃ doḃuḃaḃuḃ an
 5425 ceaḃḃiaḃaḃo pápa don aḃḃḃ rin coḃḃoḃbaḃ ḃeaḃaḃi, an tan
 fá haḃḃiḃ don Tḃḡearḃa 1154. Aḡuḃ fá Sacraḃaḃ an pápa-
 ro aḡuḃ fá hé a aḃḃḃ baḃḃḃo nicholaḃ bḃeaḃkeḃḃeairḃe; aḡuḃ
 aḃeḃiḃ Stoo 'n-a Éḃḃoḃḃic ḡuḃi bḃionḃ an pápa-ro iḃoḡaḃḃ
 Éḃḃeann don ḃaḃa ḃenḃi iḃ Sacraḃ an éḃḃḃḃḃiaḃḃain do

descendants after him. He also entrusted the keeping of the town of Ath Cliath to Robert Fitz Stephen and Maurice Fitz Gerald, who had with them forty knights and their dependants. In the same way he left William Fitz Aldelmel and Philip de Hastings and Philip de Brus with twenty knights at Loch Garman to guard the town. He also left at Port Lairge Humphrey Bolum and Hugo de Gande-ville and Robert Fitz Bearnard with forty knights. After this the king proceeded to England, and when he had come into the presence of the cardinals he said that he would grant them anything they desired as an *eiric* for the death of St. Thomas though he was not in the secret of his taking off, and for making peace between himself and the king of France with whom he was in conflict at that time.

XXXIII.

If thou desirest to be informed, O reader, why Diarmaid Mac Murchadha, king of Leinster, went to the king of England to France to complain and protest against his expulsion from Ireland, instead of protesting to the king of France or to some other king, know that it was because Donnchadh, son of Brian Boraimhe, and the real nobles of Ireland were at enmity with one another concerning the mastery of Ireland from the time of Brian to that of Donnchadh, and hence they bestowed with one accord the possession of Ireland on Urbanus, the second Pope of that name, in the year of the Lord 1092; and the Pope of Rome had possession of and authority and sovereignty over Ireland from that time to the time when Adrianus, the fourth Pope of that name, assumed the successorship of Peter in the year of the Lord 1154; and this Pope was an Englishman, and his baptismal name was Nicholas Breakespeare; and Stow says in his Chronicle that this Pope bestowed the kingdom of Ireland on Henry II., king of England,

- 5430 *flaítear an henní céadna, an tan fá haoir von Tigeanna*
 II55. *Azur aoir an t-uḡdar céadna surab iao coinḡill*
ar ar bionn an pápa Éirinn vo míḡ Sacran ar eac̃t zo
uṭóigeob̃aṭ an cmeveam̃ vo bí ar lám̃ ran ḡeríc azur zo
ḡceirteócaṭ uobéara an róbail, azur zo ḡcoiméaṭaṭ ir
 5435 *zo ḡcoireonaṭ ḡac rribiléir ir ḡac tearmonn va maibe*
ran ḡeríc azur zo noiolṭaṭ an mí pinḡinn Ṗeadair ar ḡac
doirteaṭ i nÉirinn iur an bpápa ḡaca bliad̃na. Iar
nglacaṭ an tabairtar-pe rcriob̃ta ón bpápa von vaira
henní vo cuir ré Seon earpoz Salirburie leir an uḡdairiár
 5440 *roin zo hÉirinn, sur ḡab tír i bPoir̃ Lairḡe; azur ar n-a*
clor vo cléir̃ Éireann eirean vo teaṭ lé huḡdairiár an
pápa tmaillair̃ 'n-a váil va ḡac leir̃, azur ar moṭain ar
donláṭair̃ uóib̃ léaḡtar̃ leir an earpoz Seon vo luair̃-
eamair̃ tabairtar an pápa ar Éirinn von vaira henní ir va
 5445 *ṫlioc̃t, azur na coinḡill vo bí ran rcrib̃inn; azur ar mear*
na ḡcoinḡioll von cléir̃, doncuḡir̃ uile iao, ir tuḡdar̃ a
n-donta fá n-a lám̃aib̃ rcriob̃ta von tSeon roin; azur
tillir zo Sacraib̃ sur an míḡ, ir cuir̃ an mí leir an
rcrib̃inn rin sur an bpápa é, azur mar̃ vo connair̃c an
 5450 *pápa donta cléir̃e Éireann, vo cuir̃ fáinne mar̃ comair̃ta*
reilbe Éireann sur an vaira henní.

Tis bellaḡminur leir an ní tuar 'n-a c̃poir̃ic, mar̃ a
 n-abair̃: *a* “*Adrianur an ceat̃maiaṭ pápa von ainm rin*
vo cine Sacran, uirne eaḡnuir̃e c̃raib̃teaṭ vo váil oiléan
 5455 *Éireann von vaira henní mí Sacran, ar coinḡioll zo*
noionḡnaṭ ruḡail̃ce vo ṫlanouḡaṭ ran oiléan roin azur
loṭta vo cuir ar ḡcúl ann, ir zo ucuḡaṭ fá veaira pinḡinn
Ṗeadair̃ vo uóil ar ḡac doirteaṭ ḡaca bliad̃na, azur zo
ḡcoiméaṭaṭ meac̃ta na heaḡail̃re ḡan leonaṭ ann. Acá
 5460 *an bulla 'n-a b̃fuil̃ir̃ na neir̃e-pe mí a fáic̃rin ran vaira*
leaḡar̃ uéaḡ u'annálair̃ c̃air̃uonál baḡminur.”

a. Adrianus Papa quartus natione Anglus vir sapiens et pius
 Hiberniam insulam Henrico secundo regi Anglorum concessit ea
 conditione ut in ea insula virtutes plantaret et vitia eradicaret;
 ut a singulis domibus quottannis denarium Sancto Petro pendi
 curaret, et iura ecclesiastica illibata servaret. Extat Diploma
 Tom. 12 Annalium Cardinalis Baronii.

in the first year of the said Henry's reign, in the year of the Lord 1155. And the same author says that the conditions on which the Pope bestowed Ireland on the king of England were that he should build up the Faith which had fallen to the ground in that country, and that he should correct the evil habits of the people, and that he should maintain and protect every privilege and every termon land that was in the country, and that the king should pay Peter's penny every year for every house in Ireland to the Pope. When Henry II. received this gift in writing from the Pope he sent John, bishop of Salisbury, with this authorization to Ireland, and he landed at Port Lairge, and when the Irish clergy heard that he had come with the authorization of the Pope they came from all sides to meet him, and when they had come to one place, John, the bishop we have referred to, read the granting of Ireland by the Pope to Henry II. and to his descendants, and the conditions laid down in the document; and when the clergy had considered the conditions they all agreed to them, and they gave their assent then with their signatures in writing to this John; and he returned to England to the king, and the king sent him to the Pope with this document, and when the Pope saw the assent of the Irish clergy he sent a ring as a token of the possession of Ireland to Henry II.

Bellarminus agrees with the above in his chronicle where he says: "Adrianus, the fourth Pope of that name, a native of England, a wise and pious man, bestowed the island of Ireland on Henry II., king of England, on condition that he would plant virtues in that island and root out vices, that he should see that Peter's penny was paid every year from each house, and that he should preserve the rights of the Church inviolate there. The bull in which these things are is to be seen in the twelfth book of the annals of Cardinal Baronius."

Atá cpioinic Béalra Stanihuirte ag teacht leir an ní-re
 maí a n-abairt sup íolátaí an raia henní bulla ón bPápa
 Doimianur maí a bFóghann do éleirí ír o'íoruaírlib
 5465 Éipeann uile i bpéin coimealbáiríte umlaet ír oigiréirí do
 tadbairte do henní ní Sacran, ar ícát ceapcuigíte do déanamh
 ar éireveamh na críche, ír learpuigíte do déanamh ar béarab
 an pobail; agus íáimig an bulla-ro ón níg i nÉirinn sup
 léagad i gcomhóil coitcinn íoruaírla ír éleirí i gCairéal
 5470 é. Léagtar íór ag an uíora gceadna sup éuir Alexanuer,
 an trear Pápa don ainm rin, cairioionál raí b'ainm
 Vivianus i nÉirinn ra éur i gcéill o'Éipeannóab an
 bponntanar do rinne féin ír an Pápa do bí moime ann ar
 Éirinn do níg Sacran ír ra ílioet, aet go mbiaó riniginn
 5475 Péadairí oó féin ír ra gac Pápa tioetab 'n-a oiaó ar
 Éirinn ó bliadain go bliadain ar gac teach muinntirí ra
 mbiaó innte.

Meap, a léagtóir, supab uime do éuair Diaimair Mac
 Muicéada i noáil níog Sacran don íraingc reoé a oola i
 5480 noáil doin níog oile, a loí an bponntanair do rinne an
 Pápa do níg Sacran moime rin ar Éirinn, agus ra péirí rin
 ír ag níg Sacran do bí cumácta ar Éirinn ón bPápa, supab
 mur do bean learpugad nó loirgíom do buain amac ran lot
 do rinnead do Mac Muicéada.

5485 Do-ním iongantar anníro do coingiolll ra maibe i
 mbulla Doimianur Pápa maí ar bponn Éirinn don raia
 henní. Ag ío an coingiolll do péirí cpioinic Stoo, maí atá
 go maibe o'íadab ar an raia henní an cireveamh Catoilice
 do bí ar otuicinn i nÉirinn o'acóirugad ír do éogbáil.
 5490 Óir ní gar go gcuirfead an Pápa an coingiolll íoin 'n-a
 bulla muna gcuirí i gcéill oó lé rpuing éigin an cireve-
 eamh do oúil i mbáctad i nÉirinn. Gívead gíbe rpuing do
 peac mur é, ír bréag do rinneadair. Óir ír pollur nac
 veacáir báctad ar ar gíreireamh tug Pápaíag i nÉirinn

The English chronicle of Stanihurst agrees with this where it says that Henry II. procured a bull from Pope Adrianus in which he commanded the clergy and the real nobles of all Ireland, under penalty of excommunication, to pay homage and be obedient to Henry, king of England, under pretext of his reforming the religion of the country and improving the habits of the people; and this bull came from the king to Ireland and was read at a general assembly of genuine nobles and clerics at Cashel. We read also in the same author that Alexander, the third Pope of that name, sent a cardinal called Vivianus to Ireland to make known to the Irish the grant of Ireland to the king of England and to his descendants, which he himself and the Pope who preceded him had made on condition that he and every Pope who should come after him would get out of Ireland each succeeding year Peter's penny for every household in the country.

Judge, O reader, that the reason why Diarmaid Mac Murchadha went to meet the king of England to France instead of going to meet any other king was because of the grant the Pope had previously made of Ireland to the king of England, and for that reason that it was the king of England who had authority over Ireland from the Pope and that it was his duty to demand amends or satisfaction for the injury done to Mac Murchadha.

Here I must express astonishment at a condition in the bull of Pope Adrianus in which he granted Ireland to Henry II. Here is the condition according to Stow's Chronicle, to wit, that Henry II. was bound to reform and build up the Catholic Faith which had fallen down in Ireland. For it is not likely that the Pope would put that condition in his bull unless some party had given him to understand that the Faith had lapsed in Ireland. But whatever party told him this told a lie. For it is plain that the faith Patrick brought to Ireland did not lapse up to

this time, and many foreign authors of weight bear testimony to this from age to age. For although, according to Beda in the History of Sacsa, there was a contention between some of the Irish clergy and the clergy of Sacsa concerning Easter, and, moreover, though some of the Irish were stained with the Pelagian heresy, still the greater number of the Irish were free from either stain; and as regards the Faith, from the time of Brian down to the Norman Invasion, it is clear that it was alive unimpaired in Ireland, and hence that those who informed the Pope that it had lapsed in Ireland when he bestowed that country on Henry II. lied. In testimony of this are the examples which we shall set down here.

In the first place it is plain, from the number of genuine Irish nobles who, towards the close of their lives, betook themselves to the principal churches of Ireland to end their days in penance, from the time of Brian to the Norman Invasion, that the Faith was then alive in Ireland. Here follow some of these, to wit, Flaithbheartach O'Neill, who was called Flaithbheartach of the Pilgrim's Staff; he first began to do penance in Ireland, and after that he went to Rome on a pilgrimage in the year of the Lord 1073; and Donnchadh, son of Brian Boraimhe, who went on a pilgrimage to Rome and who ended his days in penance in the monastery of St. Stephen; and Tadhg, son of Lorcan, king of Ui Cinnsealaigh, who ended his days in penance in the church of Caomhghin in Gleann da Loch; and Cathal, son of Ruaidhri, king of west Connaught, who closed his days in penance at Ard Macha; and Muirchearnach O Briain, king of Leath Mogha, and of the greater part of all Ireland, who went to Ard Macha and spent five years in penance there until his death; and so it was with many others of the true nobles of Ireland who closed their days in piety and as Catholics from the time of Brian to the Norman Invasion. Hence did those persons lie who told

oimigh do meac nír an bPápa Doimhanur Cuairtur nac
maibhe an Crieveamh Catoilice ar marbáin ná ar coiméad
5535 i nÉirinn mé tigeacht Šall innce.

An tAra vearbhad do-beirim nír an gCrieveamh gCatoilice
do beit ar coiméad nír tánghadair Šall i nÉirinn, mar
do tógbad ioma do mainirteac innce go ghuo nír tánghadair
Šall ir uairle Šaeóeal da tógbáil. Ar tóir do tógbad
5535 lé Maoilfeaclainn ní Mióe ir Éireann uile mainirtear
Muirie i mbaille Áta Cliait, an tan fá haoir don Tigearna
II39. Do tógbad lé Donnád Ó Cearbáil ní Oirgiall
ar fupáileamh Malaciar Earpuig Dúin mainirtear Mellir
pont i gconntae Luighnais, an tan fá haoir don Tigearna
5540 II42. Do tógbaib Malaciar naomha earpuig Dúin
mainirtear Iobair Cinn Tríáda i gconntae an Dúin, doir an
Tigearna an triáit roin II44. Doir an Tigearna an tan do
tógbad mainirtear na búille II6I. Do tógbaib Diaimair
Mac Muiréada ní Laiŕean mainirtear an Bealaig aliar
5545 baltinglar an tan fá haoir don Tigearna II5I. Do
tógbadair níróit Maoilfeaclainn ní Mióe mainirtear
Bectir aliar De Beactitvone ran Mióe, an tan fá haoir
don Tigearna II5I. Doir an Tigearna an tan do tógbad
mainirtear na Máige i gconntae Luimnigh II5I. Doir an
5550 Tigearna an tan do tógbad mainirtear Ó Dorina i gconntae
Ciarraige II54. Do tógbaib Doimnall Ó Briaín ní Luimnigh
mainirtear na Cioide Naomh i gconntae Tiobhaid Áirann
an tan fá haoir don Tigearna II69, agus do tógbaib an
Doimnall céadna roin Ó Briaín feacht mainirteacá vead
5555 oile ran Muimán. Doir an Tigearna an tan do tógbad
mainirtear Feaí Muige i gconntae Corcaige II70. Agus
do tógbad nír an mé rin ioma do teampull ir mainirteac i
nÉirinn nac luaidtear linn annro. Uime rin ir pollur
go maibhe an Crieveamh Catoilice ar marbáin i nÉirinn mé
5560 huict Šall do teacht innce.

Pope Adrianus IV. that the Catholic Faith was not alive or in a state of preservation in Ireland before the coming hither of the Normans.

The second proof I advance to show that the Catholic Faith was in a state of preservation before the Normans came to Ireland is that there were many abbeys built there shortly before the Normans came, and that the Gaelic nobles built them. In the first place Maoil-seachlainn, king of Meath and of all Ireland, built the abbey of St. Mary in the town of Ath Cliath, in the year of the Lord 1139. Donnchadh O Cearbhaill, king of Oirghialla, at the instance of Malachias, bishop of Dun, built the abbey of Meillifont in the county of Lughmhagh in the year of the Lord 1142. St. Malacias, bishop of Dun, built the abbey of Iobhar Cinn Tragha in the county of Dun, the year of the Lord then being 1144. The year of the Lord when the abbey of Buill was built was 1161. Diarmaid Mac Murchadha, king of Leinster, built the abbey of the Bealach *alias* Baltinglas in the year of the Lord 1151. The descendants of Maoil-seachlainn, king of Meath, built the abbey of Bectif *alias* De Beatitudine in Meath in the year of the Lord 1151. The year of the Lord when the abbey of Maigh in the county of Luimneach was built was 1151. The year of the Lord when the abbey of O Dorna in the county of Ciarraidhe was built was 1154. Domhnall O Briain, king of Luimneach, built the abbey of the Holy Cross in the county of Tiobrad Arann in the year of the Lord 1169; and the said Domhnall O Briain built seventeen other abbeys in Munster. The year of the Lord when the abbey of Feara Muighe in the county of Corcach was built was 1170; and in that period there were built many temples and abbeys in Ireland which we do not mention here. Hence it is plain that the Catholic Faith was alive in Ireland just before the Normans came hither.

An tpeaf veaibh do ar an Crieveas do beic ar maréain
 1 nÉirinn mé huicé Šall do éadé innce, marí léadéar 1
 n-annálai dopta Éiréann supí hoiruiéad trí comóála
 coitcéanna 1 nÉirinn mé pneláioib 1r le huairib Éiréann
 5565 ó aimirí Óonnéai mic briaio go tigeadé na nŠall, marí
 ar hoiruiéad 1r marí ar pmoáó peadé cille 1r tuaité 1
 nÉirinn.

An céadcomóáil 1 briaó mic naonšura an céobliadain
 do flaitéar muipearicaiš uí briaio, an tan fá haoir von
 5570 Tigéanna II05, marí ar hoiruiéad peadéa 1r oligé 1r
 marí ar leauiéad an Crieveas 1 nÉirinn.

Do commóia comóáil oile coitcéann 1 nÉirinn an
 cúigmead bliadain do flaitéar an muipearicaiš céadna,
 marí a otángadai uairle 1r eaglai Éiréann ar donládaí
 5575 go Ráic bpeaíal, an tan fá haoir von Tigéanna IIIO,
 marí ar hoiruiéad fairéadó nó oiofefer go n-a oteor-
 annaib, agur ruim áiué eapoz ór a šcionn, ámaíl
 doubramaí.

An tpeaf comóáil coitcéonn do punnead 1 nÉirinn le
 5580 cléiricib 1r le píoiairib Éiréann 1 gCeannannur na míoé,
 marí a paité Cuircianur .i. Šiolla Crioit Ó Conaice eapoz.
 leara móir, leagáio an pápa 1 nÉirinn an tan roin, marí
 don mé cairioionál dar b'ainm Iohanneš Papiion mé oáil
 ceatíia pallia do céitíie haipeapozaiš 1 nÉirinn, agur
 5585 mé coic piomóntadéa 1r úruipadéa, 1r mé oíol veadímioé,
 mé coic šada 1r éigin omúie 1r oibéar 1r šad uile ó
 roin amad.

The third proof that the Faith was alive in Ireland just before the Normans came hither is that we read in the ancient annals of Ireland that, from the time of Donnchadh, son of Brian, to the coming of the Normans, the prelates and nobles of Ireland organized three national councils in Ireland in which laws pertaining to the clergy and laity were laid down and approved.

The first council was held at Fiadh Mic nAonghusa the first year of the reign of Muircheartach O Briain in the year of the Lord 1105, and in it laws and regulations were laid down, and religion was reformed in Ireland.

Another national council was convened in Ireland the fifth year of the reign of the said Muircheartach, when the nobles and the ecclesiastics of Ireland came together at Raith Breasal, in the year of the Lord 1110, where sees or dioceses and their boundaries were regulated, and a fixed number of bishops placed over them, as we have said.

The third national council held in Ireland by the clergy and the genuine nobles of Ireland was at Ceanannus na Midhe, at which were Christianus, that is Giolla Criost O Conaire, bishop of Lios Mor, the Pope's legate in Ireland at the time, together with a cardinal called John Papiron, for the purpose of presenting four pallia to four archbishops in Ireland and of putting down simony and usury, and enforcing the payment of tithes, and of putting down robbery and rape and bad morals and evils of every kind besides.

XXXIV.

1r follur ar na romplaíobh-íre anuas go maíbe an
 Cierveamh Catoilice ar marbáin i nÉirinn mé huét Šall
 5590 do tigeaéit innte; agus an méio beanaí mé uobéaraib na
 nŠaeóeal pul mángaraí Šall eatorra, ír deaíb go uatáng-
 araí lé Šabálar Šall cúigeaí tairieaé do iunne ní-íra
 mó do uobearaib ioná a uatáing do Šaeóealaib ó
 aimírii Šuain go Šabálar Šall, maíle mé haršain
 5595 óeall ír óléire, lé feibearaib folamla ír mé hanflaítear
 anšorlannaé do óeanaí. Aš ío a n-anmanna, íarla ó'
 Štranguell, Roibeao Mac Štiabna, hugo de lacy, Šeon
 de Curycy, ír uilliam Mac Aluolmel. b'urra fírinne
 an neite-íre do cúigíri ar an ní aóearam 'n-ar noiaíó,
 5600 agus go háiríte a cionic Štanluirte, agus fór mar do
 óuaraí uiríóí na uiríing-íre Šan mac aš Šabáil oigieaéa
 a átar oíra tpe n-a n-olcaib fém.

bíó a fíatáire íri ar íarla ó' Štranguell ar
 Roibeao Mac Štiabna ar Šeon de Curycy agus ar óruing
 5605 oile do tairieaéaib táing i uatí an óonguir naé luatí-
 ream aníro. agus an méio beanaí mé Rirteao Štrangu-
 uell do réiri ócionic Štanluirte, i noiaíó iomaí crieaé ír
 ceallairšé do óeanaí ar óuait ír ar óill uó, fuair pé
 báí i náé Cliaé i Šciorinn íeacé mbliatán íar uatigeaé i
 5610 nÉirinn uó, an tan fá haoir uon Tigeaíra II77; agus
 ní maíbe do ílíóé uá éir lé haoíre ingín Óiurímaua áé
 aoiningean uar b'ainm írabella, agus do póraó an ingean
 íoin lé uilliam Maíurcál, ír iug íí cúigeaí mac ír
 cúigeaí ingean uó; agus do éašaraí na mic uiaíó i noiaíó
 5615 Šan loíng Šan oigie ar óeacáí uíób, agus do póraó na
 hingeaná lé fuíriinn óuairlíb na Šacraí, go nar fášaib

XXXIV.

It is plain from the examples given above that the Catholic Faith was alive in Ireland just before the Normans came hither; and as regards the bad morals of the Gaels before the Normans came amongst them, it is certain that there came with the Norman Invasion five leaders who did more evil deeds than all the Gaels that lived from the time of Brian to the Norman Invasion as regards the plundering of churches and clerics, bloody deeds of treachery and violent tyranny. Here are their names, the earl of Stranguell, Robert Fitz Stephen, Hugo de Lacy, John de Courcy and William Fitz Aldelmel. It will be easy to see the truth of this from what we shall hereafter state, and in particular from the chronicle of Stanihurst, and moreover from the fact that the majority of these persons on account of their own misdeeds left behind them no son to take up his father's inheritance.

As a proof of this take the earl of Stranguell, Robert Fitz Stephen, John de Courcy and some other leaders whom we shall not mention here who came in the beginning of the conquest. And as regards Richard Stranguell, according to Stanihurst's chronicle after he had committed many robberies and sacrileges against the laity and the church, he died in Ath Cliath seven years after he had come to Ireland, in the year of the Lord 1177; and the only progeny by Aoife, daughter of Diarmaid, that survived him was one daughter called Isabella, and that daughter was married to William Maruscal, and she bore him five sons and five daughters, and the sons died one after another, no offspring or heir remaining after any of them, and the daughters were married to a number of

an t-iarla mac aḡ ḡabáil oigheadáta ari féin áct mar
rin.

- 5620 Dála hugo ve lacy marí fuairí ceannar ón ríarí Henrí
 ari an Míre, do ḡabáth aḡ maríabáth ír aḡ oíceannabáth éloinne
 Colmáin ír uairle na Míre an míre ari a bḡaḡbáth ríríob
 oíob, aḡur ari mberí aḡ oéanabáth oínpúirí ríaríngin í nDúir-
 mabáth ran Míre, táiríng oíne uaral óḡ von Míre í ḡcúirí
 ríóoíne íé oéanabáth oíbirí oó, ḡur maríabáth hugo leir.
 5625 Aveirí cíoimic Stanihúirí ḡur oíne aínmíarabáth oíúiríabáth
 ríó-ríaríntíabáth an hugo-rí. Aveirí marí an ḡcáona ḡur
 ḡab hugo óḡ a mab ríon ír Seon ve Cúirí do láirí íomab
 cíoabáth ír maríabáth ír oíbiríngí do oéanabáth ari lúirí na Míre
 í n-oíogáil báir hugo. Aveirí an cíoimic cíoona ḡur oíne
 5630 ceabáth meabáth oíríomíne William Mac Alaelmel, aḡur
 cúirí ríor marí do bean ḡo ceabáth mabíirí ríá ríabáth
 oíleirí oíob féin do éloinn Múirí Mí ḡeairí. aḡur
 ríor aveirí ḡo mbíob ríomabáth íé Múirí ír íé n-a éloinn do
 ríorí. Léabáth ríor í n-aínáilíabáth aoríabáth Éiríann ari mberí
 5635 o'William Mac Alaelmel, ḡceannar lúimíng ó ríng Sacran,
 ḡo ríarí ímíearían ríorí oá cíoimíabáthí do ríol ḡCon-
 cúirí ríá cíoannar Connabáth, marí abáth Cábáth Cíoibíearíng ír
 Cábáth Cáríabáth, aḡur do ḡab William ríarí Cábáth Cáríabáth
 í n-aḡabáth Cábáth Cíoibíearíng, aḡur do ḡab Seon ve Cúirí
 5640 ríarí an Cábáth oíle. Do bíabáth an eairíabáth ríon leabáth
 ari leabáth lé William ír lé Seon ríorí an oá Cábáth ḡur
 míleabáth ír ḡurí haríngíabáth an cíoíob uíle leo, ír ḡur
 oíceannabáth móiríabáth o'uaríabáth Connabáth ran ríaríon ríon a
 lóirí an ímíearían ríon, ḡo ríaríabáth cíoimíearían ríorí an oá
 5645 Cábáth, aḡur ḡáilí ari ḡabáth aḡ cíoingíabáth leo, ḡur
 bíiríabáth do Cábáth Cáríabáth ír oá míimíarí ír ḡur maríabáth
 ran oéabáth ríon é.

Do éirí ríon do ríogíabáth eairíleabáth í mílíob uí mabáthíabáth

English nobles, and in that way the earl did not leave a son to become his heir.

As regards Hugo de Lacy, when he received the government of Meath from Henry II. he set to slay and behead the clann Colmain and the nobles of Meath, as many of them as he could lay hold on, and as he was building a fortified residence in Durmhagh in Meath a young nobleman of Meath came in the guise of a clown to do work for him, and he slew Hugo. The chronicle of Stanihurst says that the said Hugo was a lustful and very avaricious man. It also states that young Hugo his son and John de Courcy set about committing many robberies and murders and deeds of violence upon the people of Meath to avenge the death of Hugo. The same chronicle says that William Fitz Aldelmel was deceitful, treacherous and of evil disposition, and also relates how he took by treachery from the children of Maurice Fitz Gerald manors which were their own property, and adds that he was ever envious of Maurice and of his children. Moreover, we read in the ancient annals of Ireland that when William Fitz Aldelmel was ruling in Luimneach on behalf of the king of England there arose a conflict between two brothers of the family of Conchubhar for the sovereignty of Connaught, to wit, Cathal Croibhdhearg and Cathal Carrach; and William took the part of Cathal Carrach against Cathal Croibhdhearg; and John de Courcy took the other Cathal's part. This disagreement between the two Cathals was fed on both sides by William and by John until the entire country was destroyed and plundered by them, and till many of the nobles of Connaught were beheaded in that conflict as a result of that disagreement, and a battle took place between the two Cathals, the foreigners helping them on either side, and Cathal Carrach and his followers were defeated and himself was slain in that conflict.

After that William Fitz Aldelmel built a castle in

lé hUilliam Mac Alvoelmel, aḡur fágḡbair barṑa móri ann
 5650 ir téiró féim ḡo Luimneac. Tis Caṡal Cṑoibḡearḡ 1
 ḡroṑlongḡroṑic 'n-a n-uṡc, ir ṑo éalṑar an barṑa ran oṑḡe
 ir leanaio Uilliam ḡo Luimneac; aḡur ṑo triarṑiaḡ cair-
 léan Mḡilic mé Caṡal Cṑoibḡearḡ. ṑo-ní Uilliam Mac
 Alvoelmel cṑuinnuḡḡaḡ ṑluḡ ṑa éir ṑo, aḡur tuḡ uṡc ar
 5655 Cṑonnaṡṑaib ḡur cṑeaṡaḡ ir ḡur haiṑḡeaḡ cealla ir tuḡṑa
 leir aḡur ḡo ṑtuḡ ṑearḡáir a ṑarṑa ṑa cṑoir ṑiob; ionnuṑ
 uime rin ḡur mḡalluḡḡeaṑar cliair Cṑonnaṡ é, amḡail léḡṡṑar
 1 nannálaib aorṑa éirṑann ṑo ṑerṑiobaḡ tuairm trí éaṑ
 bliṡḡan ó ṑoin 1 ḡṑriomḡleabair ṑeancṑra ṑa ḡḡairṑí
 5660 leabair ḡṑeaṡ Mḡic Aṑḡaḡáin. Aḡur léḡṡṑar ran leabair
 éaṑna ḡur cṑuir ṑia ḡo mṑiṑbaileac, trí n-a mṑiḡṑióm,
 ainm ḡriánna ir ḡalair ṑoileḡir air lé ḡṑuar ḡár
 ṑéirṑineac, ir naṡ ṑáimḡ onḡaḡ ná aṡṑuḡe é aḡur
 naṡ ṑuar aṡṑacal 1 ḡcill ar biṡ aṡc 1 ḡḡriáinṑis
 5665 ṑáraiḡ.

Tarṑa earaonta ṑa éir ṑo ṑoir Seon ṑe Cṑuicy ir Hugo
 óḡ ṑe Lacy ḡur cṑuiteaṑar mṑián ṑ'Ullṑaṡaib ir ṑ'ṑearaib
 Mṑe 'n-a ṑraiṑ, ir ṑo haiṑḡeaḡ ir ṑo cṑeaṡaḡ an ṑa ériṡ
 rin ṑo bíṑin a n-imṑearain; aḡur ṑo ḡ'í cṑiṑ na hearaonta
 5670 ṑoin ḡur ḡabḡaḡ Seon ṑe Cṑuicy lé Hugo óḡ ṑe Lacy ḡo
 cealḡaṡ, aḡur ḡur cṑiṑeaḡ ar láim ḡall é, aḡur ṑo ḡab
 mé a air ṑiṑeaṡṑiṑeaṡ ṑo cṑuir air. Cṑiṑṑear 'n-a ḡiall 1
 Saṡraib é, ḡo ṑaibe ṑealaṑ ainṑiṑe 1 ḡḡlaraib ann. Tuḡ
 an ṑí ṑarṑóin ṑa éir rin ṑó, ir tuḡ ceṑ ṑó tilleaḡ 1
 5675 nṑiṑunn; aḡur ṑáimḡ ṑé ar muir mé ṑiṑall 1 nṑiṑunn, ḡur
 éirḡ aṑṑaḡ ṑó, ḡur tilleaḡ tarṑ a air ṑon ṑí é; aḡur mar
 rin ṑó cṑeṑṑe huairṑe ṑéaḡ aḡ oul ar muir ir 'ḡa tilleaḡ
 ḡo Saṡraib air, ṑo ṑéir cṑiṑiṑic Staṑihuirṑ; aḡur an
 cṑiḡṑiṑeaḡ huairṑe ṑéaḡ ṑáimḡ ar muir, ṑo ṑeolaḡ lé
 5680 hanṑaḡ ḡaṑiṑe ṑon ṑriáinḡe é, ḡo ḡṑuar ḡár ran ériṡ rin.

Milioc Ui Mhadagain, and left a large garrison there and went himself to Luimneach. Cathal Croibhdhearg encamped in front of them to lay siege to them; but the garrison escaped by night and followed William to Luimneach; and Cathal Croibhdhearg razed the castle of Milioc. After this William Fitz Aldelmel got together a host and invaded Connaught, and spoiled and plundered churches and country districts, and made dreadful slaughter on all he encountered of them, so that the Connaught clergy cursed him, as we read in the ancient annals of Ireland which were written about three hundred years ago in a chief book of seanchus which was called the Leabhar Breac of Mac Aodhagain. And in the same book we read that God, on account of his misdeeds, in a miraculous manner, inflicted a foul deformity and an incurable disease on him through which he died a loathsome death, and that he received neither Extreme Unction nor Penance, and that he was not buried in any churchyard but in a deserted grange.

After this a quarrel commenced between John de Courcy and young Hugo de Lacy, and many of the men of Ulster and of Meath fell in the conflict, and both these regions were plundered and spoiled by reason of their quarrel. And the end of this quarrel was that John de Courcy was treacherously taken prisoner by young Hugo de Lacy and that he was delivered into the hands of the Normans; and Hugo de Lacy undertook to prefer a charge of treason against him. He was sent as a prisoner to England, where he was for a time in captivity. The king granted him a pardon after that, and gave him leave to return to Ireland, and he went to sea to proceed to Ireland, when a storm arose against him and he was put back to land, and so it befel him fourteen times, putting out to sea and being put back again to England, according to Stanihurst's chronicle; and the fifteenth time he went to sea the storm drove him to France, and he died in that country.

Léaḡḡarí ran ériomú céada na gúir maibh do uime uaral
 do éine Seoin de Cúircy do bí na comnuide i nÉirinn Lé
 Hugó óg de Lacy ír Lé báiteirí de Lacy a deaibhíádaí,
 gúir fáir íomao buaídearída ír coimhíiocht da éoirí rín íoir
 5685 éaríao an uime uarail ír an éloinn rín Hugó de Lacy,
 ionnur gúir b'éigín don míḡ Seon uil ríuaḡ móirí do ḡalllaib
 ír do ḡaeḡealaib don ílíde do rímaḡtuḡaḡ na mac ríoin.
 Aḡur arí n-a élor rín uóib, tmaíllao ḡo Carriatḡ f'earíḡura,
 ír téio an rí 'n-a uóímaídeacht an rín, aḡur ḡlacao long
 5690 ran áit rín, ír tmaíllao arí teíteao don f'íraingc, ḡo
 noeacadaí arí don i míocht dá ḡarriatóirí do uéanaíí feaḡma
 i lúḡoirí abbaḡ i maíoiríirí S. Taupín ran Noimanníe;
 gúir éaíteadaí real da n-aímríí ran mbíeíḡmíocht ríoin da
 noírííuaḡaḡ f'éin, gúir léíḡeadaí i ḡceann aímíre da éir
 5695 rín a ríín iur an abbaḡ, aḡur gúir íarriadaí arí ímíde do
 éurí arí míḡ Sacran um ríochtáin ír um ímaíímeacár do
 éabhaíre uóib. Aḡur fuaíí an t-abbaḡ an ní rín uóib,
 ḡo uatáḡaḡaḡaí i nÉirinn amílaí rín i noíao an míoḡ do
 éaháiríe aíríḡ a b'pola ír a b'fearíainn uóib; aḡur fuaíí an
 5700 rí Seon báir da éir rín, an ran fá haíirí don Tíḡearína 1216.

We read in the same narrative that a nobleman of the family of John de Courcy who dwelt in Ireland was slain by young Hugo de Lacy and by Walter de Lacy his brother, so that many quarrels and conflicts arose between the nobleman's friends and the sons of Hugo de Lacy to whom we have referred, so that king John was forced to go with a great host of foreigners and Gaels to Meath to chastise these sons. And when they heard this they proceeded to Carraig Fhearghusa, and the king pursued them thither, and they took ship there and fled to France, and both went in disguise as two gardeners to work in the garden of an abbot in the abbey of S. Taurin in Normandy, and they passed some time in that disguise, remaining concealed; and some time afterwards they made their secret known to the abbot and asked him to beseech the king of England to make peace with them and forgive them; and the abbot obtained this for them, and they came to Ireland under these circumstances, the king having restored them to their rank and to their lands; and king John died after this in the year of the Lord 1216.

After this also in the time of Henry III. there arose a great war between young Hugo de Lacy and William Maruscal, and they destroyed all Meath, and many Gaels fell on either side helping them. A great war also took place between Myler and Geoffrey Moireis and William Maruscal; and many men of Leinster and Munster were destroyed between them on either side.

Hanmer says in his narrative that William Maruscal was cursed by the bishop of Farna for his having taken from him two manors which he possessed as his private property; and, having been excommunicated, he died in England; and since his children did not wish to restore that property the five sons died one after another, none of them having left an heir. And the above-mentioned Myler went to Cluain Mic Nois with a numerous host, where they encamped twelve nights, and they plundered the

ir biað; agus fóir do hairgead teampuil ir eadailre an baile mar an gcéona leo.

- Mar chugadair iompario Gaedil do n-aire anflaitear ir
 5720 éadcoir cheadad ir ceallairgan na ruinge aubair,
 agus fóir mar do hairgead lior mór go n-a cearmonn lé
 heymont moiri ir lé Réamonn de la hior, do méir éioiric
 Stanhuir, tar ceann go noeadad an heymeur nó
 heymont céona i n-aibí manais ir suri tógad bainir-
 5725 ceir Óuin bhoir i gconntae Locha Garman, an tan fá
 haoir don Tigearna II79, i gcúitugad na n-olc do yinne
 i nÉirinn, agus mar an gcéona mar do hairgead eadair
 inre Caedais ir a cearmonn mar don lé hioad o'eadairib
 oile lé hWilliam Mac Alvelmel, agus air mar ir é ní
 5730 do rucadair na Gaill céona aire, tré iomad uaille
 uadair ir anuaille do beir ag fáir ionnta féin, riorra
 rior do biaðad eatorra féin, agus beir ag clóó ir ag
 caiteam na hGaedail iorir gad do man oíob, ir nac maibe
 oúil aca, amail do railead lé Gaedailib, ceirugad do
 5735 déanam air éiream ná learuad air béarib i nÉirinn,
 ir ead do imeardair Gaedil iad féin do fadad ó anbuir
 na ruinge rin. Agus uime rin tándadair riong o'uairlib
 Gaedail go tead Conubair Maonhuige mios Connact do
 eadair ceannuir oira féin do, air mbeir 'n-a comnuir do
 5740 i nÓin Leoga i nUib Maine.

- Air ruir táinig Doimall Ó brian ní luimnig ir
 Ruairí Mac Duinn Sléibe ní ulað agus Doimall Mac
 Cairteais ní Dearmuhan, Maoilreadlainn beag ní Míre,
 agus Ó Ruairc ní Ó mhuir ir Connacne 'n-a tead agus
 5745 sibé comairle air air cinnead leo, pul do críochnuigead i do
 marbad Conubair go cinneamnad.

Ir pollur ar na neitib do luaidreamair anuar surab
 o'anflaitear ir o'eadcoir ir do neamcoiméad air a noliqe
 féin ag uadairanib Gaill i nÉirinn, táinig iomad do

town, carrying off cattle and food, and also they plundered its temples and churches.

When indeed the Gaels observed the tyranny and injustice, the spoliation and sacrilege the people I have referred to had committed, and also how Lios Mor with its termon lands was plundered by Herimont Morti and by Raymond de la Gros, according to Stanihurst's chronicle, although the said Herveus or Herimont donned a monk's habit and built the abbey of Dun Broith in the county of Loch Garman in the year of the Lord 1179 to expiate the evil he had done in Ireland, and in like manner how William Fitz Aldelmel plundered the church of Inis Cathach and its termon lands, as well as many other churches, and, moreover, that what these same Normans, through the excess of vanity, pride and haughtiness that had grown up in them, paid attention to, was to keep up constant dissension among themselves and to destroy and waste the Gaels between each of their pairs of factions, and that they had no mind, as the Gaels thought, to reform religion or to correct morals in Ireland,—observing these things the Gaels thought to rid themselves of the oppression of these people. And accordingly a body of Gaelic nobles went to the house of Conchubhar of Maonmhagh, king of Connaught, who dwelt at Dun Leogha in Ui Maine, to make him ruler over them.

First Domhnall O Briain, king of Luimneach, and Ruaidhri Mac Duinnleibhe, king of Ulidia, and Domhnall Mac Carrthaigh, king of Desmond, Maoilseachlainn Beag, king of Meath, and O Ruairc, king of Ui Briuin and Connhaicne, went to his house, and whatever the counsel they adopted, Conchubhar was fatefully slain before they had put it into execution.

It is plain from the facts we have stated above, that it was owing to tyranny and wrong and the want of fulfilling their own law on the part of the Norman leaders in Ireland that there was so much resistance on

- 5750 neamhúmla na nGaeógal do rmaótt Gall. Óir ní meafaim go
bhuil cine ran Eorpaic ir mó do biaó uimál do ólúge ionáio
Éireannaisg dá ionnntí cométiom an ólúgíó mú: aghur ir í ro
ceirt do-beir Seon Daic ran leatanaó óéiréannaó don
óéirleabhián do rcoibó ar Éirinn oirua. Ag ro maí doeir:
5755 a“Ní buil cine rán ngréin lé n-ar ab annra ceart ir
cométiom breiteamhnaic ní ir fearu ionáio Éireannaisg, aghur
ir mó do biaó ráruighe lé n-a cúir i ngríom ioná iao,
bíóó gupab 'n-a n-agháio féin do biaó, áct go bfaógaic
óion ir roóar an ólúgíó an tan iarriao é ar cúir com-
5760 éruim.”

Ir iontuighe a ceirt an uógaic-re naó do óroóóúil i
néireannóab do bí uil i n-eaumuála go minic ar an nólúge,
áct do neamhóimall na n-uactarián ar cométiom an ólúgíó
do ionn mú.

- 5765 Tángadair daoirig oile i néirinn i oúir Gabálair
Gall i n-éagmar an cúigir do luatóeamair tuar naó
vearua na feilbeairta do ríonrat an cúigear céanna, aghur
do iunne mórián maíteara i néirinn maille mé cógbáil
teampull ir mainirtreac mé dáil fóio mé haltóir do
5770 éléiricib da goóúgáó, ir mé hiomao veiggríom oile ó foir
amaó do óéannaí, go oúg Dia do roóar da óionn foir oóib
iomao do rleactaib uairle do beir ar a loirg anú i néirinn,
maí atáio Seapaltaisg ir búicaisg, builtéaraisg ir baipaisg,
Cúiraisg ir Róiraisg, Ruéirig, Clann Múirir ir Dúiraisg ir
5775 Rríonnaraisgáiraisg, Pléimionnaisg, Ruirréalaisg ir Rríor-
óúnaig, Noionnionnaisg ir Breactaisg, Tóibíaisg ir Suir-
téalaisg ir Bluinneirig, clann feorair, Connóúnaig, ir
Cantualaisg, Deibhuiraisg, Daiciróig, ir Dóilóimaisg,
Moiréirig, Earmontaisg, Léirig, Búúnaig, ir Kéitinnig,
5780 ir iomao do rleactaib uairle oile Seangall táimig ó
taoiréacáib oile óib ná luatóream annro.

a. There is noe nation of people under the sunn that doeth love
equall and indifferent iustice better than the Irish, or will rest better
satisfied with the execution thereof, although it be against themselves,
soe as they maie have the protection and benefitt of the lawe when
uppon iust occation they doe desire it.

the part of the Gaels to the Norman yoke. For I do not think there is a race in Europe who would be more obedient to law than the Irish if the law were justly administered to them. And this is the testimony which John Davies gives of them in the last page of the first book which he has written on Ireland. Thus does he speak: "There is no nation under the sun that love equal and indifferent justice better than the Irish or will rest better satisfied with the execution thereof, although it be against themselves, provided they have the protection and benefit of the law when upon just occasion they do desire it."

From the testimony of this author it is to be inferred that it was not through evil disposition on the part of the Irish that they often rebelled against the law, but through the rulers often failing to administer the law justly to them.

Other leaders came to Ireland in the beginning of the Norman Invasion, besides the five we have named above, who did not commit the deeds of treachery that the said five committed, and who did much good in Ireland by building churches and abbeys and giving church lands to clerics for their support, together with many other good deeds besides, and God gave them as a return for this that there are many descendants after them at this day in Ireland, to wit, the Gearaltaigh and the Burcaigh, the Builtearaigh and the Barraigh, the Cursaigh and the Roistigh, the Puerigh and the Grasaigh, and the Prionndarghasaigh, the Pleimonnaigh, the Puirsealaigh and the Priorsdunaigh, the Noinnsionnaigh and the Breathnaigh, the Toibinigh and the Suirtealaigh and the Bloinnsinigh, the clann Feorais, the Conndunaigh, the Cantualaigh, the Deibhriusaigh, the Dairsidhigh, the Diolmhainigh, the Easmontaigh, the Leisigh, the Brunaigh and the Keitinnigh, and many other descendants of the Norman nobles who sprang from other leaders whom we shall not name here.

TEXTUAL NOTES AND CORRECTIONS.

The mss. cited as M, M₁, M₂, M₃, M₄, M₅, S, D, F₁, F₂, R, W, H, are described in the Introduction at the beginning of Vol. II. of this work. M₁, M₂, M₃, M₅, S, are by the same scribe, John, son of Torna O'Mulchonry. M₁ and S and latter portion of M₂ (from line 4531 onwards) being in the archaic style; M₂ (H 5 32, T.C.D.) has been used as the basis of the text as far as line 4351; M₃ (No. 2, King's Inns' Ir. mss.) taking its place from line 4351 to the end.

1. Ծէր M₁M₂.

10. In the Latin at foot of page the word Christianum is given before Religionem in Sanderus's book.

11. Շր sic M₂ which writes օր oftener than օր in this sense.

12. ար after ԸԸ, om. several mss.

41. Կրքր, in translation read Ussher; the same correction applies to the occurrence of this name in l. 4703.

50. ԸԼԼԵՐԵԸԸ M₂; R as in text.

76-196. From Ըր of 76 to beginning of line 196 om. F₁.

88. ԶԸԼ om. M₂. RHW have the following after Ըման: ԶԻԸԸԸ ար ոսլ ոօ ԾօննԸԸ մԸԸ Երման Ծօրման օոն Ըօմն ԸմնԸ ԸսԵրման Ըսար Ըս քն Ըսր սարԼ Ըրմոն ԸոնԸ քն Ըր ոօ ԵրԸ Ը Ըարքո Ը Ըօմն օրմն ոօ ԵրԸ Զօ մԵրօր քն ԸարքոնԸ քն Ըրմոն քն Ըօմն Ըրմոն. As this passage is practically a repetition, and as it is om. in M₂, etc., it has not been included in the text.

89-194. Given in M₂, om. M₁S, 7c.; given in a different position in DR, etc., more generally omitted than inserted; om. F₂ in this place, but it gives the passage in its account of Brian's reign.

92. Ըրքր Կր M₂. 94. Ըսրմոն M₂, Ըսրմոն 95 in same ms.

174. ԶԸԼԸԸԸԸԸ ms. 259. ԸԸԸԸԸԸ M₂, as in text M₁.

266. ԸԸԸԸԸԸ, twice M₂. 280. ԸԸԸ ms.

281. Ըրմոն Ըօ Զ M₂, Ըրմոն M₁F₁S; Ըմ Ըր մոն Ըրմոն F₂. It would appear from the quatrain here that the orders conferred on the Ըրմոն were episcopal orders, if the Irish seancha is to be understood as agreeing with Nennius. If fifty-five be added to three hundred we get Nennius's number. The word Ըրմոն or Ըրմոն I have not met elsewhere. But it is possible that the ordination intended by the seancha is that of the priesthood; 55 bishops would not be such a fabulous number, especially if we consider some of them as succeeding to sees of others, but 355 seems an excessive number; see however a list of 276 extinct sees in Mac Firbis's tract in Rawlinson 400 (copy in R.I.A., 24 C. 7). Nennius mss. give 365 and 345. See Stevenson's Ed., p. 45.

354. αιλλέριθεαθ F₁M₂; αιλλέριζεαθ F₂.

370. βρορο M₂.

371. ρυνν βαελα F₁; ρυνν βαίελε F₂.

372. τορλάρ MM₁.

373. να δομρδθ M₂; mss. generally as in text.

384. λέαζεταρ sic M₂, which however generally uses but one aspiration point in this word; M₁ invariably as in text.

412. ατ φοάαρ some copies. 414. μυρρεαοαίς ms. here, but generally as in text.

424. ó ξενααρ F₁F₂, ó ξειν ᾠρίοτ M₁. 427. ῥρίμ M₂, M₁ as in text.

430. ροιρζεέλ M₂.

435. βφεαρτ is the form in M₁M₂ and so generally in these mss.

463. μόριρ ms.

464. ναομῆορ M₂; ναομῆαρ M₁; κόιυθ F₁.

465. ναομῆορ. Cormac's glossary derives the name of the Seanchus Mor thus:—Noes .i. nó-fhiss .i. fis nonba[i]r .i. tri rig 7 tri nóib 7 tri said .i. said filidechta 7 said litre 7 said belra Fhéni batarsin uli ocdénan intSenchusa máir, inde dicitur:—

Laeguire Corc Dáire dúr

Patraic Beneoin Cairnech coir

Ross Dubthach Fergus cofheib,

IX sailge sin Senchais moir.

465. εαομῆα M₁, which *read*. 466. ναομῆα M₁M₂, which *read*.

468. νεαρτεῖλιν F₂.

469. ρεαρῖγυρ φα ράιμε ρον M₁.

471. Rí mīaθac mīman ḡan mīeipḡ M₁, M₂ as in text.

473. ουβέαε ἡαc huī luḡaip oo linn MM₂, M₁ as in text.

478. αρ ḡαε M₁F₁F₂.

547. τοιέλεαc M.

548. τοριḡτεαc M.

575. ḡan oipeacaρ F₁.

577. αḡυαθ οαḡααθ ρε ναιρτορḡ M₁; αḡε αρ αḡααθ ḡc., M₂.

578. Rí Connaéτ M₁; éúλ M₂; Connaéτ F₁, F₂ as in text.

579. ρε Seandúr ρó fáρ ḡαε [ḡ]oip MM₂F₂F₁ (with slight variations), as in text M₁.

580. αιρρḡ M₂; as in text M₁; immaille M₁M₂.

581. an aipoiomḡaθ M₁.

583. ainbféile M₁, ainféile M₂.

584. ρom M₁M₂; in translation *insert* comma after 'they.'

594-7. LL, 46 a 16, gives the following version of this quatrain:—

αἰτεβ λοεḡαιρε mac néill

1ταεβ ᾠαρρḡ ḡλαρ α τῖρ

ουλε οé οαρ-ρ-τάιmic οάιλ

tucaτ οάιλ báip ρορρ in ρḡ.

The B. Bal. version (p. 48 b) is:—

ατθαε λοεḡαιρε mac néill

ρορ ταεβ ᾠαρρε ḡλαρ α τῖρ

ουλε οé αορποεḡαο ραε

tucaτ οαλ báip ρορ ρḡm ρḡḡ,

595. $\alpha\pi$ $\tau\alpha\sigma\beta$ $\xi\lambda\alpha\iota\pi$ $\lambda\iota\phi\epsilon$ Δ $\tau\iota\pi$ F_1 ; $\alpha\pi$ $\tau\alpha\sigma\beta$ $\xi\lambda\alpha\iota\pi\epsilon$ $\lambda\iota\phi\epsilon$ $\alpha\tau\tau\iota\pi$ M_2 ; M_1 as in text.

596. $\sigma\upsilon\iota\lambda\epsilon$ $\sigma\epsilon$ $\sigma\sigma$ $\mu\alpha\sigma\zeta\alpha$ $\mu\acute{\alpha}\iota\tau$ M_1 ; $\Delta\tau$ $\mu\alpha\zeta\alpha\iota\sigma$ M_2 .

597. $\alpha\pi$ M_2 , $\rho\sigma\pi$ M_1 . The quatrain is also quoted in *Annals of the Four Masters*, Vol. I. p. 144.

$\sigma\upsilon\iota\lambda\epsilon$ $\sigma\epsilon$ $\sigma\sigma$ $\mu\alpha\pi\beta$ $\tau\pi\epsilon$ $\rho\alpha\epsilon$.

$\Delta\pi$ $\acute{\iota}$ $\rho\iota\sigma$ $\sigma\alpha\lambda$ $\beta\alpha\iota\pi$ $\Delta\pi$ $\mu\acute{\iota}\zeta$.

Sic MF_1 and F_2 (with slight changes).

707. $\sigma\acute{\alpha}\rho\iota\varsigma$ is the reading in *An. F.M.*, Vol. I. p. 152; $\mu\upsilon\mu\epsilon$ $\sigma\acute{\alpha}\rho\iota\varsigma$ F_1M .

710. $\acute{\alpha}$ $\epsilon\lambda\alpha\sigma\iota\mu$ M . 721. $\rho\acute{\alpha}\rho$ γ M ; *om.* na M

753. $\alpha\pi$ Δ $\beta\epsilon\pi\iota\sigma\tau$ M_2 ; M_1 as in text, $\alpha\pi$ Δ $\beta\epsilon\pi\iota\sigma\tau$ $\rho\alpha\iota\lambda\lambda$ MF_1 ;

$\beta\alpha$ $\rho\iota\pi\epsilon\sigma$ $\Delta\pi$ $\eta\alpha\epsilon$ $\beta\epsilon\pi\iota\sigma\tau$

$\sigma\sigma$ $\rho\iota\sigma\lambda$ $\acute{\iota}\mu\epsilon\iota\lambda$ $\mu\iota\epsilon$ $\epsilon\sigma\eta\lambda\lambda$ F_2 .

765-774. from $\iota\sigma\alpha\sigma\eta\sigma$ to beginning of 775 *om.* F_1 M_1 .

787. $\mu\upsilon\iota\zeta\epsilon$ $\eta\alpha\iota\lambda\beta\epsilon$ F_1 ; $\mu\upsilon\iota\zeta\epsilon$ $\eta\alpha\iota\lambda\beta\epsilon$ F_2 .

815. $\eta\iota\pi$ $\beta\alpha$ $\eta\alpha\pi\pi\epsilon\alpha\lambda$ $\beta\sigma\epsilon\tau$ F_1 ; $\eta\iota\pi$ $\beta\sigma$ $\eta\alpha\pi\pi\pi\epsilon\alpha\lambda$ $\sigma\iota\epsilon$ *B. Lism.* F_2 ; *read* $\eta\alpha\pi\pi\epsilon\alpha\lambda$, and in translation *read* No $\rho\alpha\sigma$ woman was she.

817. $\sigma\sigma$ F_2 for $\acute{\alpha}$.

884. $\sigma\iota\alpha$ *om.* M_4 .

894-906. *om.* M_1 here; it gives the passage later on. This passage occurs in several mss., but not in the same place in all.

932. $\sigma\mu$ for $\rho\acute{\alpha}$ M_1 ; *om.* $\Delta\pi$ M_1 ; *om.* whole clause *R*.

937. $\sigma\sigma$ $\mu\acute{\alpha}\iota\sigma$ for $\Delta\pi$ M_4 .

940. In translation for a favourite with Guaire *read* one of Guaire's officers.

1047. $\rho\acute{\iota}\alpha\epsilon\delta\alpha\iota\sigma$ *S*. 1049. $\sigma\iota\beta$ M_1 ; $\sigma\iota\beta$ M_3 ; $\sigma\iota\beta$ *S*; $\sigma\iota\beta$ *R*; $\sigma\iota\beta$ F_2 ; $\sigma\iota\beta$ F_1 .

1113. $\eta\pi$ $\acute{\epsilon}$ $\rho\iota\sigma$ *D*; $\Delta\pi$ $\acute{\epsilon}$ $\rho\iota\sigma$ $M_1M_3SF_1$; $\Delta\pi$ $\acute{\epsilon}$ $\Delta\pi$, $\gamma\epsilon$, RF_2 .

1114. $\epsilon\alpha\lambda\lambda$ $M_2M_3SRF_2$; $\epsilon\alpha\lambda\lambda$ DM_1 .

1115. $\sigma\epsilon\alpha\sigma$ is the general reading of the mss.; M_3 alone has $\sigma\epsilon\alpha\sigma$, which *read*; $\sigma\epsilon\alpha\sigma$ means a choice; in F_2 the dot on the σ is doubtful.

1164. $\acute{\alpha}$ Δ $\iota\sigma\eta\sigma$ $\zeta\sigma$ $\gamma\epsilon$, M_2S ; $\acute{\alpha}$ Δ $\sigma\eta\sigma$ M_2 ; $\acute{\alpha}$ $\rho\iota\sigma\eta\sigma$ M_3F_2 ; $\acute{\alpha}$ $\iota\sigma\eta\sigma$ RF_2 .

1167. $\Delta\pi$ na $\Delta\epsilon\tau\pi\sigma\sigma$ *D*.

1174. M_1 as in text; $\mu\alpha\iota\pi\zeta$ $\eta\alpha\epsilon$ $\acute{\alpha}\lambda\sigma\iota\sigma\eta\sigma$ $\Delta\pi$ Δ $\mu\iota\sigma\tau$ $M_2RF_1DM_3F_2M$ (with slight changes); $\Delta\pi$ $\Delta\pi$ $\mu\beta\iota\sigma\tau$ *D*. $\eta\pi\epsilon\alpha\eta\alpha\sigma\eta\sigma$ $\rho\acute{\alpha}$ $\eta\acute{\alpha}\lambda\sigma\eta\sigma$ $\mu\iota\sigma\tau$ *S*.

1176. $\acute{\epsilon}$ $\mu\epsilon\sigma$ $\beta\alpha\sigma\iota$ $\rho\sigma\pi$ $\Delta\pi$ $\mu\beta\iota\sigma\tau$ *S*.

1247. $\epsilon\pi\eta\zeta\iota\sigma$ is the most common ms. form, that is the ζ undotted.

1249. $\rho\epsilon\alpha\epsilon\tau$ F_1F_2 .

1264. $\lambda\iota\sigma\tau$ $\mu\alpha\epsilon$ $\rho\iota\alpha\epsilon\eta\alpha$ *D*; $\lambda\alpha$ for $\zeta\sigma$ M_1 .

1265. $\sigma\epsilon$ *S*; $\sigma\epsilon$ F_1F_2 .

1273. $\rho\acute{\alpha}\rho$ $\rho\upsilon\alpha\iota\pi$ is the usual reading; $\mu\sigma\pi$ $\rho\upsilon\alpha\iota\pi$ F_1M ; $\rho\sigma\pi$ $\rho\upsilon\alpha\iota\pi$ F_2 .

1274. $\Delta\sigma\iota\pi$ M_2M_1 ; M_1 as in text; $\Delta\sigma\iota\pi$ $\tau\upsilon\alpha\iota\sigma\eta$ F_1 ; $\Delta\sigma\iota\pi$ $\tau\tau\upsilon\alpha\iota\sigma$ M_2 .

1276. $\epsilon\sigma\eta\pi\alpha$ *S*.

1277. $\zeta\sigma$ $\lambda\acute{\alpha}$ $\eta\pi\acute{\alpha}\epsilon\tau\alpha$ $\beta\acute{\alpha}\iota\sigma$ M_3 , *an om.* RF_1 .

1271-8. The following is the version of the two stanzas given in *LB* p. 238c.

$\rho\epsilon\epsilon\tau$ $\sigma\sigma$ $\mu\sigma\epsilon\lambda\chi\alpha\beta\alpha$ na $\epsilon\lambda\iota\alpha\pi$

$\sigma\epsilon$ $\eta\beta\alpha\pi$ $\epsilon\eta\iota\sigma$ $\tau\pi\alpha\chi\epsilon\tau\alpha$ $\tau\iota\alpha\pi$

x .cc. $\rho\iota\lambda\epsilon\sigma$ $\rho\sigma\pi\upsilon\alpha\iota\pi$

$\rho\pi\pi$ $\mu\pi$ $\eta\beta\alpha\pi$ $\Delta\sigma\iota\pi$ $\tau\upsilon\alpha\iota\zeta$

Սօ դատ ԾօրԷ մօելԿԵԾԵ Եւ Եւր
 Կօմօմէօ ԵօրԵ մԵլԻԾԵԾԵ մԵրօ
 մէԴԵԻԾԵ ԵւլԼԵ ԵրԵԾԵ ԵւԻ
 Սօ ԵեւօԼ յԵլԵԾԵ ԾեմԵԻՆ.

The LU version is nearly identical (p. 5. b 21).

1286. ԵԱՐ ՄԱՐԻ F₁. 1288. ԵրԵԻ S, ԵՐԻԵ R.
 1296. բօ բրիօժ for բրիօժ S, բրիօժ R. բրիօժ F₂, բրիօժ F₁.
 1298. բրիօժ D and some other copies.
 1299. read յ-էջեար, the 5 having dropped out during printing.
 1324. բալմ S. 1325. յեօժԵՆ M₂M₃, as in text M₁; ԿԵՅԵ, Երիօժ, R.
 1367. ԵՆՆ ԲԵ M₂, մօրԵԾԻԼ S, ԻՐ ԻՆ M₁D. 1416. ԵՐԻՐ M₂M₃D.
 1417. յօ Լօմ M₂M₃D; յօ ԼՅՈՄ M₁. 1418. ԻՆՈՒԵ S.
 1419. երի some mss. 1474. յիր Երօմ S, 5ԵԾԵ F₁.
 1561. օմ S, օմ RM₁.
 1579. օ Եւրմ ԵօմԵ յԵԼ S, ԵօմԵ M₁, ԵօմԵԼ F₁F₂M; cf. Ե ԵՅ ԵւԼԵՆՆ
 ԵօմԵԼ յԵԼ, 23 K. 17, p. 226; օ for ԵԾ M₁.
 1582. ԵմԵԼ SM₁, ԵմԵԼ M₁M₂. 1602. Socher mss.
 1623. Երիօժ M₁, Երիօժ generally. 1624. յօրԵՄ S.
 1631-2. դատ ԵԻ DM₂M₃; դատ ԵԻ M₁S; յօ ԵԻ F₂; the LB version reads :
 ԵԵԻՆ ԵրԵԾԵԾԵ դա ԵՅ
 ԻՆ յԵԾԵ Սօ ԵՐԻՐԵՅ. so also LU.
 1641. 5ԵՆՆ M₂DM₃; M₁ as in text; 5ԵԵ for 5ԵԵ.
 1642. ԼիԵ and ԼիԵ are common readings; ԼիԵ S₁; ԼիԵ M₁ as in
 text.
 1643. ԵԵրԵԾ M₁S, also D, which has ԵԵրԵԾ written first; ԵԵրԵԾ F₁F₂.
 1644. ԲԵ ԼԵՐ ԵՆ Սօ բԵրԵԾ 5ԵՐ S. 1649. ԲԵ ԵՐԵ ԵՆ M₂M₃D.
 1650. ԲԵ ԲԵԾԵԾ ԵՄ S ԵՐԵԾ M₂M₃D, ԲԵԾԵԾ ԵՄ F₁, M₁ as in
 text.
 1656. Եր ԵլԵԾԵ ԵԵԾԵԾ ԵՐԵ S.
 1658. Սօ ԵԻ ԵՆ ԵԼԵՆ ԵՐԵ ԵՐԵՆՆ M₁. 1659. ԵՐԵ for ԵՐԵԼ S.
 1664. 5Ր for 5Ե M₂. 1666. ԲՈՆ M₁.
 1667. ԲՈ ԵԵԾ M₁; ԲՈ ԵԵԾ S.
 1667-8. ԼԵԵ, ԵրԵԵ the final word M₂, M₁ as in text.
 1672. M₁M₂ om. Ե, M₁ gives Ե; Ե om. generally in Keating mss., given,
 however, in S and in older copies of the quatrain.
 1673. ԼՐ Ե ԵՆԵ ԵԲ 5ԵԾ ԵԼԵՐ M₁; ԵԲ for ԵՐ S.
 1675. Ե բԵմԵՆՆ Keating mss. generally, the Ե is om. in older copies of
 the quatrain; M₁M₂ have Ե բԵմԵՆՆ.
 1702. 5ԼԵՆ M₂. 1722. մԵԵՐԵՆՆ M₁, մԵԵՐԵՆՆ M₂.
 1738. ՍԵԵԵԵ ՍԵՆ SM₁F₂. 1742. մօր M₁M₂.
 1743. ԼԵ M₁, բԵ M₂. 1745. ԵՐԵՆԵՐ S.
 1752. ԲԼԵՄ S. In translation *dile* (or *L ong* ?).
 1767. ԲԵԾԵՄ M₂. ԲԵԾԵՄ M₁; see An. F. M. Vol. I. p. 226 for a
 version of this quatrain.

1769. Δοὸ Σλάιμε ζο na ῥλυαζέυραδ S; M₁ has the same but om. na.
 1770. In translation *read* Roin. 1802. huíð MM₂F₂. uí M₁ as in text.
 1803. ῥζάτ M₁, many mss. cúl, ῥcát S. 1804. μοιζε M₁.
 1806. uairle Connacht S. 1807. ζαν naδ comhoinn M₁S.
 1811. bṛíḡ for clú M₁. 1812. ταιρτειβ M₂, heire M.
 1813. ραίλβε M₁. 1816. ap cúl for ῥó ῥcáit M₂, ζαδ ῥason téro M₂.
 1827. ῥeol ζο ῥe M₂, M₁ as in text. 1827-30. B. Bal. p. 54, col. b.

ζαpan ῥebberḡ ῥeol amne
 Oipcinocē ῥenbot ῥime
 mī oalb ḡep bannadh a ceth
 Ro marb bpannoadh mac Echad.

1828. Seanboite M₂; the last two lines of the quatrain are from the B. Bal. version.

é nī oalb ζαν bpannoadh bpaḡ F₁S.

the quatrain is given in An. F. M. p. 229, and in the Annals of Ulster, Vol. I. p. 82; the former reads ζαν bpanoul bpaḡ, the latter ζαν bpanḡal bpaḡ.

1831. M₁ adds after báḡ: so marbado Δοὸ mac Δinnmīoc ní éirionn lé bpanoub ḡ lé λαιḡuib Δ ζcaḡ bealδaḡ úuin bolz.

1834. Rímhí M₂, as in text M₁, so also in line 1844.

1860. Ceannfosa M₂. 1868. meinn M₁, meann M₂.

1886. Raḡan M₂; M₁ gives nom. Raḡam, g Raḡéne, d Raḡain which forms are used in text; M₂ does not decline the word, but writes it invariably Raḡan.

1892. cōm M₂; coim M₁. 1933. ḡonóra M₂; honóra M₁.

1942-46. ῥuannuḡ; Keating equates this word with oearḡcāc blushing or bashful, but the meaning of the word is valiant, championlike, here of course used ironically. The translation given therefore is *ad mentem auctoris*.

1959. ζonad to end of page om. M₁.

1961-2067. Om. S, all but a few lines. F₁ also om. most of this passage, including the poem on the Standards.

1987. congḡáil mss. 2006. ola M₂.

2011-66. As this poem is rare and interesting the following version of it from LB which differs but little from the version in text may not be unacceptable. The very few contractions are lengthened silently.

Δichno oam cech meḡci mop
 Ro boi oc cloimo uallδaḡ 1acop,
 Teḡc nech ap Δ aithle ano
 Oca mbeth aichne Δ n-anmano.

ḡreb Rubén path poḡcobair,
 Robe Δ meḡci maḡpoḡair.
 Ré buan po cāith in ḡreb the,
 Ro len ῥλυaζ maḡt Δ meḡce

Երեւ Տէմեօն ուր ինքն մերսի,
 Աճէ ճօն ծածկեալ ծիւրքե,
 Տէմեօն ուր շրմա շէշտ,
 Ինքն Օնա ծածկեալ ծիւրքե:

Երեւ Լեւի Լուծ ինքն հաւքե,
 Ինքն Տէմեօն ինքն շէշտ,
 Ինքն շէշտ ծածկեալ ծիւրքե,
 Ինքն ծածկեալ ծիւրքե:

Մերսի օր Երեւ ինքն ծածկե,
 Տամալ Լեւի լոնճալ,
 Երեւ ինքն ծածկե,
 Տամալ ծիւրքե ինքն ծածկե:

Երեւ ինքն ծածկե,
 Մերսի ծածկե ծածկե,
 Մերսի ծածկե ծածկե,
 Ինքն օր Երեւ ծածկե:

Երեւ Տամալ ինքն ծածկե,
 ծածկե ծածկե ծածկե,
 Ինքն ծածկե ծածկե ծածկե,
 Ինքն ծածկե ծածկե:

Երեւ ծածկե ծածկե ծածկե,
 Ինքն ծածկե ծածկե ծածկե,
 Ինքն ծածկե ծածկե ծածկե,
 Ինքն ծածկե ծածկե:

Մերսի օր Երեւ ծածկե,
 ծածկե ծածկե ծածկե,
 Ինքն ծածկե ծածկե ծածկե,
 Ինքն ծածկե ծածկե:

Մերսի ծածկե ծածկե ծածկե,
 Ինքն ծածկե ծածկե ծածկե,
 Ինքն ծածկե ծածկե ծածկե,
 Ինքն ծածկե ծածկե:

Երեւ ծածկե ծածկե ծածկե,
 Ինքն ծածկե ծածկե ծածկե,
 Ինքն ծածկե ծածկե ծածկե,
 Ինքն ծածկե ծածկե:

Երեւ ծածկե ծածկե ծածկե,
 Ինքն ծածկե ծածկե ծածկե,
 Ինքն ծածկե ծածկե ծածկե,
 Ինքն ծածկե ծածկե:

Երեւ ճրբի ուր ճրաստ ւոմ շիրսո,
 մերս օսր լեն մար լօտար,
 մար օւն տարալլ ճ շօշճ,
 րի արաւ ճլանօ քոտօւն.

Րօ ճիրմեր տալլ ճ երեւճ,
 Րօ ճիրմ մե ճ մերսօսճ,
 մար տատ տոնցն ճ երեւ տե,
 րի քի ճճ ճ-ւոտճ ճնճիւնե. ճ.Տ.Ը. ճ. ճ. ճօր.

2022. ծօնոնճ M_2 .

2030. տօնար M_2 .

2035. Տօճսլոն M_2 .

Տօճսլոն M_1 .

2049. Տսճտոտօ ոո քրոտօ M_2 ; ճճ M_1 ; ոօքրեճօ in text as in LB.

2050. ճն քոտօտօ օսր քօտօրօճ M_2 ; ճն քոտօտօ օսն քօտօրօճ M_1 .

2052. մերքիւն M_2 .

2059. ւո M_1 .

2066. քար ճճ ճճ հոտօճ ճնճիւնե M ; քար ճճճ հոտօճ ճնճիւնե M_2
 M_1 ; text as in LB, omitting initial syllable in accordance with the Keat.
 versions.

2082. քօմմար M_2 .

2085. *dele* semicolon at end of line.

2090. մաճկերցօ $M_1 M_2$.

2093. տօնճ քիւն M_1 ; տօնճ քիւն M_2 .

2096. եի M_2 ; քիւքլիւե M_2 ; M_1 as in text.

2111. երճէսր M_2 , but երճէսր in 2112.

2119. ոճօլցիւն M_2 , but ոճօլիւն in 2124.

2133. ճօր եօ տօքրճօ M_1 .

2151. ճն քից M_2 .

2143. in translation 'he was guarding' should not be in Italics.

2152. քսճհճւն M_2 ; քսճհճւն M_1 .

2206. մադրար M_2 as also in 2208.

2288. տօրօ om. M_2 ; M_1 as in text.

2296. ոճօնիար M_2 .

2327. օլլճն M_2 , but օլլճն in 2332; ճօտ ոլլճն M_1 .

2330. քսար om. M_2 .

2329. քօնճ M_1 ; քիւքնճօ M_2 .

2359. Տիրօնիւն as in text $M_1 M_2$.

2368. տարար; M_2 ; M_1 as in text.

2409. ճօղճ M_2 ; M_1 ճն քօղճ as in text.

2419. քարքճիւ M_1 .

2435. քօլիւքօնիւն here, but քօլիւքօնիւն elsewhere in M_2 and M_1 , etc.

2448. ճճճօր M_2 .

2467. տօն քի $M_1 M_2$.

2472. ճ ճճօնիւնիւն M_1 .

2480. տճոն M_2 ; տճն M_1 passim; տճն accords with the modern
 pronunciation.

2491. մօեօ M_2 ; M_1 as in text.

2492. Տօրն is the reading of $M_2 M_3$; DM_1 read Տօրօ, M_1 first wrote
 Տօրն but then changed the n to o .

2603. մոնքարօ $M_1 M_2$; մոնքարօ in a few places.

2629-31. after քիւն $M_3 D$ have: ճքսր ճն քիւք ճնճօ տօ եի ճից օրճ ճնճիւ
 քիւքար, ք.՝, M contracts the passage further still. As the passage stands in
 text there is a slight confusion, as it makes the king of Cashel pay the
 other princes what they really paid him, hence in the translation 'while
 they gave' are inserted instead of 'and' before 'the food supply.' In
 the reading of $M_3 D$ there is no such difficulty.

2691. uíb neill M₂. 2722. neap̃t for ñi War of the Gaedhil.

2728-31. See this quatrain in App. to War of the Gaedhil with the Gall.

2756. ruait̃t̃m̃oc̃ M₂; ruait̃m̃oc̃ M₁; ruait̃t̃leac̃ War of Gaedhil. See this word in the glossary to Brehon Laws.

2759. ʒall̃pac̃ M. 2772. caiteam̃ M₂ as in text.

2816. up̃r̃uñta M₂, but up̃r̃am̃anta above; up̃r̃am̃anta M₃.

2825. cúcca M₂; cuca D, entire line om. M₃. 2847. uob̃eip̃it̃ M₂.

2852. beip̃it̃ M₂. 2882. meanñ M₂; meinñ M₁.

2905. baitẽ cuañ M₁; M₂ M₃ as in text. 2914. cúca M₂ as in text.

2936. biop̃ar̃ M₂; biop̃ar̃ M₁. 2970. uolc̃añ M₂; M₃ as in text.

2988. ech̃t̃ʒa M₂.

3023. The account of Cormac son of Cuileannain's death given in this section closely resembles that given in "Three Fragments of Annals," p. 200 et seq.

3029. a pac̃ M₂; uo pac̃ M₃.

3031-2 from beginning of 3031 to 1r uó of 3032 om. M₃, give M₁ M₂.

3061. cp̃uit̃ M₁; M₂ M₃ as in text.

3076. a loip̃ʒ M₂ M₁; M₃ as in text.

3108. eap̃aiñ M₁ M₃; eap̃aiñ D, M₁ as in text.

3132. né uol̃ M₂ D; né uool̃ M₃ M₁.

3148. In Three Frag. for the saying 1r up̃ur̃a, 7c., we have paill̃p̃iʒĩõ ar̃ r̃e uo beaʒmeanñam̃naitẽ 7 ueap̃oile uo éneoil̃ t̃reois̃ uar̃ mac̃ com̃ait̃ʒ̃ éu.

3178. uama, the m is not aspirated in the Keating mss. except in S. uamha in Three Fragments.

3179. leim̃iñ F₂.

3204. com̃óaiñʒe for com̃h̃ópa F₂; com̃m̃opa F₁.

3222. for ó nar̃ ʒab̃raõ cũm̃aiõ oile. Three Frag. has na po ʒab̃raõ com̃naiõe eile.

3231. cuʒ̃t̃a M₂.

3238. t̃p̃all̃aip̃, 7c., Three Frag., reads t̃ep̃na t̃pa Cor̃mac̃ añ ñi at̃cop̃ac̃ añ éeõ éat̃a.

3347. m̃il̃ib̃ F₁.

3364. oit̃ip̃ M₂, but óit̃ip̃ in 3366.

3380. meinñ om. M₂ M₃.

3383-3577. The story of the Crosans was published in the Gaelic Journal (G.J.), Vol. IV. p. 106, by Dr. K. Meyer, from the ms. D IV 2 (fol. 51 b) of the Stowe Collection R.I.A., date of ms. being A.D. 1300. The same story is found in Mac Firis's Book of Genealogies (Fir.), p. 778 (O'Curry's Transcript R.I.A.) The version given in text is the common one in the Keat. mss. of the modern type. In M₁ the story is given in the same form as in the Stowe ms. and Mac Firis. It may be noted that the scribe of M₁ left a space for the story, which was afterwards filled in and had to be continued at foot of page. I give here the prose part of the version in M₁, it will be found to correspond closely with that of the Stowe ms.

Do éuaib an Donnádaí roimh mias Flóinn Rí Eiríonn do déanaí mhúir 7 élaib ataiméill Saigne ciaráin tre impiúe a mhá .i. Sábh mhisíon Donnádaí peamáir Rígh Orruige, ar ba tnuíte móir 7 ba formasa léire múir 7 cloib timéill gada hairuáille a néiríonn 7 a ceall féin .i. Saigne cen élaib cen mhúir. Do rángasoir fíor mhíde lé go tuálaigh nDonnádaí fíor Saigne anáir 7 go mbíoir agh déanaí an cloib gada léite timéill na cille. Ar ann fíor do riasat coirp a hađarri von éill oia adnacal 7 féin for fíorruig agh íomóríor 7 no hađnaet fo éeuvóir. Ó no dórdaib an adais tágasoir naonmíor cporán ciabac cíorúib go mbáoir for ran uais agh ciaruiríocht amáil ar bér do époránaib ó hreim anall. Ba gíleíoir rneáda a fuile 7 a bfiada 7 ba tuibíoir gual gabonn gac ball eile díob. Ar amlaib immíor tágasoir 7 tuain leo von Rígh 7 gac tuine do éib íao roghnó galor laoi go noirde dó. Ir í anho an tuain . .

noibíoir an élaí fíor ó fearcor go maíom ogh ciaruiríocht lar anuáin fíor for fíor uais 7 gac noime do féusab íao do gíob galor laoi go noirde dó. Cor far ceirt ogh laobáib 7 ogh cléiríob ve fíor, aír ba hiongna deamha go folur agh comaitíocht an rígh lánéráibéig. Ba heab fo imíor no oia crádaib .i. foabáib bíob 7 leanna oí boctab an éomíobab 7 na n-uile pobol gada féile apral ingad aírúill a nOrruige 7 altram dé ceada tíge a norruige ar fíor a éiríreíne timéil 7 trí péillde gada tíge .i. péilleac deamíreíob 7 péilleac míreann 7 péilleac tuiréin cíor 7 beir fo bpeir 7 fo fadóiríom ó fíor amad go noearraíao na cléirígh tréiríonar fíor oia go bfoillríghe díob cíob immáir leanaíao na deamha é. Co nur-táimíog aingíob dé í bfiíor do éum céile dé do éinél fíadaí míc néill 7 atbeairt. Ar maíe ar fíe anoearraíabáir an cporgáob, 7 naonmíor do élaíor ógcomígeóir íao ól ré 7 ar é fo an trear feadé tágasoir a néiríonn a hírfeairí 7 ó nar feutor no fíor Rígh na beabáib ar aíre atá íao na égh agh adéiríugab 7 deuníor oírríonn amáíac 7 uiríge coirríobta 7 cporar ar an uais 7 ar an peiríog uile é, 7 for mias na cille, 7 iméiríor uab na deamha, 7 do rónab amlaib 7 tágasoir élaíor ua gcomígeoir í feadab éin cíorúib Ir in aéríe eadarríuar 7 níir lámíat luíge for Ir in talíam coirríogta 7 atberíraíao ní feachao ar íao an cporgáob 7 a coiríreacra uair do beimíre anuáig a éuirp Ir in tráogal aír atá a anam a nín 7 ní cuingíumne ní dí 7 no iméiríor íao fíor. Ar ann fíor no baob an cporán fíonn ua Cíonga 7 mac Ríonac Ó Conóráin ann, gonaib íao na cporáin fíor no meabuiríoríao an tuain 7 an oírríoríob fíor ó élaíor ua gcomígeoir gonaib í fíor ealabá no foğain do ó fíor amad 7 do époránaib uile na híríonn ó fíor anall f or.

As to the meaning of the word cporán, O'Don. Supp. to O'Reilly's Dict. gives cporán to mean *scurra*, that is a jester or buffoon, and Todd has the following note on the word, Irish Nennius p. 182: "They were the cross-bearers in religious processions, who also combined with that occupation the profession, if we may so call it, of singing satirical poems against those who had incurred Church censure, or were for any other

cause obnoxious." The name $\epsilon\rho\omicron\rho\acute{\alpha}\nu\tau\alpha\delta\epsilon\tau$, is given to the species of metre in which the verses ll. 3685-3432 are written. This kind of metre is much more common than O'Curry (H. & S. Cat. 555) makes it out to be. He states that he only knew three specimens of this sort of metre, one being the present poem, another a poem by Andrew Mac Cruitin, the third a poem by O'Bruadar.

3397. $\mu\alpha\sigma\eta\eta\omicron\rho\iota\epsilon\rho\omicron\rho\acute{\alpha}\nu\epsilon\iota\alpha\beta\alpha\delta\alpha\epsilon\iota\omicron\rho\iota\omicron\upsilon\beta\alpha\ M_2$; $\mu\alpha\sigma\eta\eta\omicron\rho\iota\epsilon\rho\omicron\rho\acute{\alpha}\nu\epsilon\iota\alpha\beta\alpha\delta\epsilon\epsilon\iota\omicron\rho\iota\omicron\upsilon\beta\ M_1$; text as in F_2 . 3398. $\mu\alpha\iota\omicron\theta\ M_2$.

3404. $\theta\acute{o}\iota\upsilon\beta$ is the reading of M_1DM_3 , some copies have $\theta\acute{o}$.

3405. $\mu\acute{o}\delta\iota\mu$ om. M_1 .

3407. $\mu\alpha\beta\alpha\rho$ F_2 .

3408. $\rho\lambda\upsilon\alpha\zeta\alpha\theta$ F_2 .

3410. $\tau\omicron\iota\zeta\epsilon$ F_2 .

3414. $\epsilon\omicron\iota\eta\eta\eta\eta\epsilon$ Fir.

3415. $\rho\iota\omicron\rho\epsilon\delta\alpha$ F_2 .

3416. $\epsilon\rho\iota\epsilon\rho\epsilon\epsilon\rho\epsilon\delta\eta\eta\mu\alpha\iota\lambda$, Fir; $\epsilon\rho\iota\epsilon\rho\epsilon\ M_2M_3D$, $\epsilon\rho\iota\epsilon\lambda\epsilon$ M_1 .

3417. $\epsilon\rho\omicron\tau\alpha\epsilon\iota\mu\lambda\epsilon\alpha\eta\alpha\zeta\omicron\epsilon\iota\mu\beta\omicron\epsilon$ Fir; $\epsilon\iota\mu\beta\omicron\epsilon$ F_2 .

3418. $\rho\iota\lambda\iota\omicron\ \rho\alpha\iota\beta\epsilon$ Fir; $\rho\alpha\iota\theta\beta\epsilon$ F_2 .

3419. $\tau\acute{\alpha}\eta$ om. Fir; $\tau\iota\zeta\omicron\iota\rho$ Fir; $\tau\epsilon\iota\zeta\omicron\iota\rho$ M_1 , $\tau\acute{\epsilon}\iota\zeta\omicron\iota\rho$ D IV 2.

3421. $\theta\omicron\rho$ F_2 .

3423. $\epsilon\alpha\iota\theta\epsilon\ \alpha\eta\ \mu\iota\mu\iota\eta\eta$, $\epsilon\alpha\iota\theta\epsilon\ \eta\alpha\ \epsilon\iota\mu\iota\eta$ M_1 ; D IV. 2 inserts $\eta\alpha$ after $\epsilon\iota\mu\iota\eta$.

3425. $\rho\omicron\ \zeta\alpha\beta\alpha$ D IV 2, written $\rho\omicron\ \zeta\alpha\beta\alpha\theta$ in G.J. $\rho\omicron\eta\zeta\alpha\beta\alpha$ Fir.

3426. $\alpha\iota\mu\mu\epsilon\mu\epsilon\mu\epsilon\mu$ M_1 . In translation *for* chanted *for read* amused.

3427. $\alpha\omicron\iota\beta\iota\eta\eta$ F_2 M_1 Fir.

3428. $\beta\iota\mu\epsilon$ M_1 . 3429. $\beta\alpha\rho\tau\alpha\iota\eta$ generally.

3431. $\alpha\lambda\lambda\tau\omicron\rho$ M_2M_3D , $\alpha\lambda\lambda\tau\alpha\iota\rho$ M_1 .

3431. $\lambda\upsilon\alpha\zeta$ Fir. D IV 2, $\lambda\upsilon\alpha\epsilon$ D , all the Keating mss. except D have $\lambda\upsilon\alpha\theta$.

3448. $\varsigma\iota\tau\mu\iota\epsilon$ for $\epsilon\iota\mu\iota\epsilon$, the Keating mss. generally M_1 however has $\epsilon\iota\mu\iota\epsilon$ and this is the reading of D IV 2; Fir. has $\epsilon\iota\mu\iota\epsilon$.

3582. In translation *for* numbers *read* number.

3594. $\phi\epsilon\alpha\rho\alpha\iota\beta$ M_2 . 3597. $\rho\iota\lambda\iota\omicron\ \rho\omicron\eta\eta\eta\alpha\epsilon\lambda\eta\eta\eta\alpha\ \epsilon\epsilon\iota\eta$ M_1 .

3599. $\alpha\eta\eta\eta\alpha$ M_2 , $\eta\eta$ in M_1 . 3600. $\beta\alpha\theta$ M_1 , a contr. M_2 .

3608. $\rho\alpha\iota\zeta\epsilon\alpha\lambda\lambda\ \epsilon\phi\acute{\alpha}\rho\mu\iota\zeta\epsilon\epsilon$ M_2 , as in text M_1 . 3615. $\tau\phi\lambda\alpha\zeta$ M_2 .

3626. $\zeta\omicron\ \rho\epsilon\iota\mu\theta\iota\omicron\rho\epsilon\alpha\epsilon$ comes immediately after $\rho\alpha\iota\beta\epsilon$ in M_2 and in some other copies.

3634. $\varsigma\iota\tau\mu\iota\epsilon$ M_2 ; M_2 makes $\varsigma\iota\tau\mu\iota\omicron\epsilon$ or $\varsigma\iota\tau\mu\iota\omicron\epsilon\alpha$ gen. cf $\varsigma\iota\tau\mu\iota\epsilon$, M_1 makes it $\varsigma\iota\tau\mu\epsilon\alpha\epsilon\epsilon\epsilon\alpha$.

3691. $\beta\alpha\iota\rho\epsilon$ M_2 , $\beta\alpha\rho\eta\alpha$ M_1 . 3712. $\rho\omicron\alpha\lambda\tau$ M_1 .

3716. $\lambda\upsilon\mu\mu\eta\zeta\epsilon$ M_2 , $\lambda\upsilon\mu\mu\eta\zeta$ M_1 ; the two forms are used in these and other Keating mss.; I have written the word $\lambda\upsilon\mu\mu\eta\zeta$ throughout in the gen. 3839. $\mu\iota\rho\ \zeta\eta\iota\omicron\eta$ M_1 . 3841. $\iota\omicron\eta\eta\alpha\rho$ M_2 ; $\iota\omicron\eta\eta\alpha\rho$ M_1 .

3846. $\mu\alpha\alpha\iota\lambda\epsilon\alpha\epsilon\lambda\alpha\iota\eta\eta$ M_2 , and so often.

3862. $\acute{o}\zeta\mu\epsilon\iota\rho$ M_2 ; $\omicron\zeta\mu\epsilon\iota\rho$ M_1M_3 .

3870. $\alpha\eta\epsilon\epsilon\epsilon\alpha\theta$ $M_2M_3F_1F_2$; M_1 does not give this clause; $\alpha\eta\ \epsilon\epsilon\epsilon\alpha\theta$ in the mss. generally, so sometimes $\alpha\eta\iota$ for $\alpha\eta\ \mu\iota$.

3873. $\eta\alpha\ \tau\epsilon\rho\mu\acute{\iota}\rho$ M_1 . 3881. $\acute{o}\iota\rho$ om. M_2 ; M_3M_1 give.

3885. $\tau\omicron\mu\iota\theta\acute{o}\rho\ \epsilon\omicron\eta\eta\eta\epsilon\tau$ M_1 ; $\tau\omicron\mu\iota\theta\acute{o}\rho\ \epsilon\omicron\eta\eta\eta\epsilon\tau$ M_3 ; M_2 as in text.

3898. $\phi\eta\epsilon\alpha\zeta\mu\alpha\theta$ M_2 here, but $\phi\eta\epsilon\alpha\zeta\mu\alpha$ in other passages as in 3908; $\rho\eta\epsilon\alpha\zeta\mu\alpha$ M_1M_3 .

3920. ȝiolla Com̃gaill do ȝor arioct a ollaman f̃ein ar ceann, 7c., M

4048. Oṛnuir M₁ as in text M₂. 4c49. aṛc̃ad M₂.

4053. do tol do ȝreac̃ad ulaṛ ȝur h̃airȝeac̃, 7c. D.

4061. ac̃cailletion M₂.

4110. do loclonnaib om M₂ which has amac̃ instead ; DM om. am̃ac̃ ;
dele amac̃ in text.

4117. cloic̃eac̃ M₂ ; cloic̃cioṛ M₃.

4133. ré for flait̃ War of the Gaedhil, 4136 cuiȝ bl̃aona dec. Ibid.

4150-70. This passage is given in M₁, a space having been left for it which proved to be too small, hence it is finished at the foot of the page ; om. D ; the absence of this and other passages points perhaps to an early edition of the work.

4163-4181. M₁, S and D have the tributes to Brian differently put both in form and in position. After line 4115 they give (I quote M₁, SD are nearly identical here):—*ṛa hé an ḅrian ro ȝrá an ȝreap Rí ṛa ȝiȝearnaṁla ȝiȝior oá ṛaibe do Ríogaib ȝirionn ṛiam, an céo Rí Conaire móṛ m̃ac ȝoirȝeóil, an oara Rí Cormbac m̃ac airt ȝ an ȝreap Rí ḅrian. móṛ iommoṛro an ȝruim lóin do bíot̃ ó ȝrí cóȝeac̃ad̃ o'ȝirionn do ḅrian ȝac̃a bl̃aona lé coṛuȝad̃ a ȝeac̃laiz̃ a ȝc̃ionn ȝoraṛ a n-ȝuȝmair̃ ȝiora oá ȝóȝioṛh muṁan, am̃ail ȝuir̃ȝeor̃ r̃ior lé m̃ac liaȝ aṛoolṁaṁ ȝirionn ṛan ouain oaraḅ toṛac̃ bóṛaṁa baile na Ríog̃. Suim ȝána na ȝrí ȝc̃óȝioṛ r̃in do ḅrian annro ȝo cumair̃. Oa m̃ile, ré ȝeo, ȝrí r̃ic̃it̃ ȝ a oer̃i do m̃arȝaib. m̃ile, ȝrí ȝeo ȝ a oer̃i do toṛcaib. ȝeir̃e r̃ic̃it̃ ȝ céo tinne iar̃ainn. Cúȝ ȝonna ȝrí r̃ic̃it̃ ȝ ȝrí ceao o'f̃ionn oearȝ. Oeich noac̃b̃a ȝ reac̃t̃ b̃f̃ic̃it̃ oac̃b̃a ȝeicce. aȝ ro r̃ior na oṛoṛȝa do oíolaṛ an ȝiorȝain ro fo reac̃ ȝ do ȝioṛlaic̃ioṛ ȝo Ceann Coṛaṛ í ȝac̃a bl̃aona. Oṛt̃ ȝc̃eo bó ȝ oṛt̃ ȝc̃eo toṛc̃ ó ȝonnaȝcaib ȝac̃a Saṁna. Cúȝ céo b̃raṛ ȝ cúȝ céo bó ó ȝrí ȝonaill. ȝrí r̃ic̃it̃ bó, ȝrí r̃ic̃it̃ muc̃ ȝ ȝrí r̃ic̃it̃ tinne iar̃ainn ó ȝír oṛȝain. ȝrí ȝaoȝac̃ bó ȝ ȝrí ȝaoȝac̃ toṛc̃ ó ȝlannaib Ruȝṛuibe ulaṛ. Oṛt̃ ȝc̃eo bó ó oṛȝiallaib. ȝrí ȝeo m̃arȝ, ȝrí ȝeo toṛc̃ ȝ ȝrí ȝeo tinne iar̃ainn ó laiz̃noib. ȝrí r̃ic̃it̃ m̃arȝ, ȝrí r̃ic̃it̃ muc̃ ȝ ȝrí r̃ic̃it̃ tinne iar̃ainn ó Oṛṛuiz̃ib. ȝrí ȝaoȝac̃ oac̃b̃a f̃iona ó loclonnaib áta Cliaṛ. Cúȝ ȝonna, ȝrí r̃ic̃it̃ ȝ ȝrí ȝeo ȝonna o'f̃ion oearȝ ó loclonnaib luimniz̃. aṛ polṁar̃ ȝré lionm̃aire an lóinro do bíot̃ aȝ coṛuȝad̃ ȝeac̃laiz̃ ȝiȝe ȝeinn ȝoraṛ ȝo ṛaibe ḅrian fl̃aiteam̃ail m̃ar̃ ȝiȝeapac̃. ní luat̃feam̃ annro an Suir̃iuȝad̃ do bíot̃ aṛ uair̃l̃ib ȝirionn i ȝiȝe ḅrian, ȝ ȝibé ȝoiȝeóṛar̃ a f̃ior o'faȝáil léȝeac̃ an ouain réum̃ṛaict̃e ȝ oȝéub̃aib̃ innte é. ní lánaṛ, 7c., as in line 4181 et seq.*

4245. léum̃ntoi M₂ ; lámt̃aoi D, 7c.

4258. M₂ wrongly begins a period or paragraph with the words *ȝrí com̃air̃le*, 7c.

4202. r̃leib̃i mboc̃caic̃, War of the Gaedhil.

4221. ȝeac̃air̃ M₂, ȝeac̃air̃c̃ M₃ ; na lam̃eómt̃aoi M₁, lam̃eṛaoi M₃D.

4299. ḅrian begins a minor paragraph in M₂.

4303. քարէսի as in text M_2 , քարթօր M_3 .
 4337-8. number too high by twenty.
 4388. In translation *for* breast *read* brink.
 4408. քածտօն M_2 . 4409. քանքսօ M_2 . 4411. քոքսօ M_2 .
 4415. օ M_2 , often elsewhere օտ. 4420. քսօնքսօ M_2 .
 4446. քարծած as in text the general reading.
 4456. ք M_2 ; ք M_3 . 4463. քսօնք M_2 .
 4473. քնքսօ F_1 , քսօնք F_2 ; the word is vague and obscure; P. O'C., who cites this passage, derives it fantastically from քսօնք by transposition of letters and changing օ into ք.
 4483. ք քն M_5 . 4508. քսօնք M_2 .
 4536. քսօնքքսօնք քնք M_2 , as in text M_1 .
 4538. ք քսօնք քսօնք քնք քսօնք M_2 .
 ք քսօնք քսօնք քնք քսօնք M_1 .
 ք քսօնք քսօնք քնք քսօնք
 'S քսօնք քսօնք քնք քնք M_3 , W
 ք քսօնք քսօնքք ք քսօնք քնք D.
 ք քսօնք քսօնքք ք ք քսօնք
 'S քսօնք քսօնք քնք քնք F_2 .
 ք քսօնք ք քսօնքք ք ք քսօնք
 քսօնք քսօնք քնքք քնք F_1 .
 ք քսօնք քսօնք ք քսօնք քնք
 քսօնք քսօնք քնքք քնք H.
 ք քսօնք քսօնքք ք ք քսօնք
 ք քսօնք քսօնք քնք . Bal. 50 b.
 4540. From this to the end the ms. primarily followed in M_3 .
 4548. քսօնքք M_3 . 4552. ք քսօնք F_1 . 4554. քսօնք M_3 .
 4556. քսօնքք M_3 ; քսօնքք M_4 . 4561. քսօնքք M_3 .
 4568. ք ք. M_2 , M_1 gives.
 4583. քսօնք, ք. poem given in 23 D 5, R I.A., p. 122.
 4592. the ք of this line comes immediately after քսօնքք of line 4591 in M_3 , as in text F_2 .
 4600. ք քսօնք քնք M_1 ; as in text M_3 .
 4609. քսօնքք M_3 ; but քսօնքք *supra* in same ms.
 4629. քսօնք ք ք ք. M_3 ; given in several mss.; *read* քսօնք, and in translation Malchus.
 4630. քսօնքք M_3 ; M_1 as in text.
 4650. քսօնք M_3 , but քսօնք in previous line.
 4655. ք քսօնք ք. M_3 . 4658. քսօնք M_3 .
 4671. dioceses M_3 .
 4672. քսօնք for քնք քսօնք M_3 ; but the phrase քնք քնք քնք քնք is inserted in M_3 after քնք in line 4674.
 4678. Some regard քնքք and քնք քնք քնք as one diocese; see note on ll. 4715 and 4729.

4674. comlíon M_3 ; comlíonad M_5 . 4687. cupéor M_3 .
 4688. éadaoiríe M_3 .
 4694. cup M_3 which uses both cor and cun in the sense in which the word is used here.
 4694. bpuiḡbe M_3 ; M_1 as in text.
 4697. oronḡ $M_1M_3M_5$; some mss. read oronḡa.
 4715. for remarks on these dioceses and their boundaries see Cambrensis Eversus, Vol. II. Addendum C.
 4720. móir M_3 ; móir M_1 . 4722. Spad M_3 ; Spada M_1 .
 4723. Cpaoi M_1 ; Cpui M_3 . 4725. Spuih twice M_3 ; Spuib M_1 .
 4726. beinn M_3 . 4727. holloirb M_3 , as in text M_1 .
 4729. Dr. Reeves (Ecc. Ant. of Down and Connor, p. 139) explains the absence of the boundaries of the diocese of Dun da Leathghlas (Down) from the list by understanding the see of Dun da Leathghlas to be included in that of Cuinnire (Connor). See also Cambrensis Eversus, Vol. II. Addendum C.
 4732. himiurme $M_1M_3M_5$; himiurmhe M_2 ; muir M_3M_5 .
 4734. upéoiríe M_1M_2 .
 4739. néimtuinn here M_3 ; but néimtuinn l. 4741.
 4740. Cill Alad for fúirpḡe M_1 . 4741. Cill Alad M_3 , as in text M_1 .
 4744. hup coilten M_1M_5 . 4745. linn M_3 ; as in text some other copies.
 4749. eiblinn M_1 , as in text M_3M_5 . 4752. míleadac M_3M_1 .
 4759. óa lua M_3 , often written as two words in the Keating mss.
 4757. Ráda Deirccoir M_1M_2D omitting maḡe; béiríe M_3M_2 , béirí M_1 .
 4762. Luimnige M_3 , roir om. M_1 , given M_3M_5 ; ad ar coinne, loḡan, M_3 ; this punctuation is given in the best Keating mss.; they agree in placing a comma after coinne, thus making loḡan a separate name-item; still the correct version probably is ad ar coinne loḡan ir, ḡc.; adhar coinne, loḡan, lochḡuir M_2 , om. roir M_2 ; an máoilcéirn ada ar coinne loḡan ir loḡa ḡuir, ḡc., D, in máoilcéirn roir, adhar coinne loḡan ir loḡa ḡuir M_5 ; an máoilcéirn, adhar coinne, loḡan, loḡa ḡuir, M_1 . Lodan is now Ludden, pronounced in Irish Luioin. See Ord. Sur. Doc. for Limerick. an máoilcéirnad roir, adhar coinne loḡan ḡ loḡa ḡuir F_1 ; an máoilcéirn roir, adhar coinne, loḡan ḡ loḡa ḡuir F_2 .
 4763. an ladaḡa móir M_1M_5 , an ladaḡa móir M_3 .
 4765. uinḡe $M_1M_3M_5$, Cuinḡe M_2D ; Cuinḡe is the form in the Annals of the Four Masters *passim*.
 4766. Dubabann M_3M_5 , Dubabann M_1 . 4767. apptol M_3 .
 4785. fúirpḡe for muir M_1 . 4788. apptol M_3 , apptail M_1 .
 4789. po for pe M_3 .
 4793-7. Some mss. write cpor as $M_1M_2M_3$, others use the ✠ instead, as M_3RF_2HD . 4798. cpora om. M_3 which puts the ✠ instead.
 4801. don M_3 . 4812. a om. M_3 .
 4817. fḡḡad M_3 as in text. 4835. adamuio M .
 4839. móir om. M_3M_5 , give M_1M_2 . 4841. fúio M .

4855. լեւտ M_3 , լեւտ M_1M_5 . 4856. լեւտ M_3 .
 4857. լեւր om. M_3 . 4862. շնաման M_3 .
 4863. յ. Malachias om. M_3 , give M_1M_5 . 4884. Երանուն M_3 .
 4896. շեւրե $M_3M_5M_1$; some mss. have շեւրար.
 4907-8. Իր Օնոն զձ լեւեղևար om. M_3 .
 4910. ի լաօցւր է om. M_3 ; չարեար M_3 . 4914. ճո om. M_3 .
 4914. րօ om. M_3 ; Կրաւր թեւեւեւար M_3 ; M_1 as in text; րո for րար M_3 .
 4917. Nearly all the Keating mss. write embolis mali; F_1 has simbolii, the final i having been first written s; see Introduction at beginning of Vol. II.; M_2 has the correct form as in text.
 4921. vigenti M_3 .
 4927. The word in the mss. is generally Caselensi or Casselensi; the form now used is Casseliensi, which is written in M_3 as a correction in fresh ink.
 4931. Apprilis M_3 . 4933. Դ is inserted before լեւջան in some copies.
 4936-8. ջուլա—լեւեղևոն om. M_3 .
 4938. Toislius $M_3RC_1M_1$; Toistius WM_1M_5 ; see Introduction; տօրտւր the copy in 23 G 1, R.I.A.
 4943. Torgeslius M_3 ; Տօրցերւր RM_4 ; Torgestius WC_1M_1 ; Turgesius 23 G. 1; see Introduction at beginning of Vol. II.
 4985. ճ om. M_3 . 5003. լեւր րոն om. M_3 .
 5010. լեւրուճ M_3 , but լեւրե l. 5015 in same ms.
 5015. քուեղե M_3 . 5016-17. ի ռեւրոն om. M_3 . 5030. ճ om. M_3 .
 5037. լեւջեւ M_3 ; լեւջեւո generally. 5043. ծնւոր M_3 .
 5053. ջեւլեւոն for ջեւլեւո several mss.
 5057. Beganbun M_3 ; the modern form is Baginbun. For some account of this place and name see paper by Mr. Goddard H. Orpen, also papers by Mr. Orpen in Jour. R.S.A.I., 1898, p. 155, and 1904, p. 354.
 5071. ճոցուլ M_3 . 5091. ճ om. M_3 . 5103. քեւջրեւ sic M_3M_5 .
 5105. քլլւ M_3 ; քլլւ M_5 .
 5113. Օւրմուր M_3 ; M_5 transposes the two names.
 5130. լէ before քարւր om. some mss. 5132. յոնո M_3 .
 5138. քճւե M_3 . 5156. ճքարեւ M_3 . 5167. ճեւ քեւ om. M_3 .
 5170-1. ջեւ—ճաւ om. M_3 . 5181-3. ճար քոլ—քու om. M_3 .
 5184. քար M_3 . 5190. քեւ M_3 . 5194. քեւեւ M_3 .
 5196. very frequently Delagros in the Keating mss.
 5199. inserts քէ after ճ M_3 . 5202. Իր թեւեւեւար Իր om. M_3 .
 5213. թ'յոնրաւ M_3 . 5221. Delagros M_3 and several other copies.
 5222. քարքարե M_3 . 5230. ճ M_3 for ճեւեւ some mss.
 5269-70. For clause ճեւ—քարեւ M_3 has simply քար րոն.
 5274. ի րեւ քոն լեւ քոն ճեւեւ Դ ճեւեւեւ M_5 , քարքար M_3 .
 5301. ճեւ M_3 .
 5302. քար M_3 , which however generally writes քոք as in 5308; ճ M_3 .
 5316. ճար—քարեւ om. M_3 . F_2M_5 give.
 5317. ճոցուլ M_3 . 5320. Thomas M_3 .

5326-27. herimont morci, that is Hervey of Mount Maurice ; 1apala o' stranguell, that is the Earl of Strigul, also called Strongbow ; see other varieties of these names in the Irish version of Cambrensis' Expugnatio Hibernica, Ed. Stokes, English Historical Review, Vol. xx. p. 77 et seq. The usual reading of the mss. is 1apla ó stranguell, but F₂ has sometimes op, and sometimes o, hence in text it is written o'.

5344. mág for mac M₃. 5351. a om. M₃. 5353. Ríð M₃.

5354. 50 hât cliað M₃. 5357. Connacét 1r om. M₂.

5371. cucca M₃. 5373. bapc M₃.

5376. šaxain, but generally šaxaib or šacraib (šaxraib) as in 5378 M₃.

5381. For ecclesiastical censure read an interdict. The word comneal-baðað is used loosely in this sentence, apparently covering interdict and excommunication.

5396. maið for miðro M₃, miðro M₁M₃.

5401. 20 M₁M₃, 40 M₃. 5404. fíðe, M₁M₃ give 20.

5406. bolum .i. Bohun.

5412. an tan roin om. M₃. 5423. nérionn M₃.

5427. Brecksper M₃, Brecksber M₃, bperper F₂, F₁ as in text.

5438. ro M₃. 5444. an éruon M₃.

5447-8. rí rir na rgeulaib rin M.

5452. Bellarmin M₃ ; 'n-a éroin om. M₃. 5464. o'uarlaib M₃.

5482. pápa M₃. 5488. catolica M₃.

5498. so éaib na carð M₃.

5525. o'uarlaib M₃. 5528. Quartus M₃M₃.

5531. aóbbar for oearbað in some mss. ; ruioibuað M₁M₃.

5537. M₃ gives 1193, 1139 M₁.

5558. linn om. M₃, give M₃, 7c. 5559. catolicea M₃.

5562. so éadét innte om. M₃, gives M.

5572. oile comes after coitceann in some copies ; M₃ as in text.

5576. Dioseses M₃M₃M₁.

5584. 4 M₃ ; éitpe M₁M₃ ; ceatpa F₂. 5599. ionar M.

5602. a aetar om. M₃M₃M₁ ; give F₂, 7c. 5613. roin om. M₃.

5625. buine ainmianad om. M₃, give M₃, 7c.

5626. rofanntad M₃M₃.

5629. i noiaib báir M₃ as in text M₃ ; i noioðáil báir aetar .i. hugo mór oe lacy R.

5641. after Seon M₃ M₃, 7c., have De Curcy, which many copies omit.

5651. eulioibuað M₃.

5655. 5ur cpeaðað om. M₃.

5656. a5ur—óioib om. M₃, gives M₃.

5661. tpe n-a míoðníom om. M₃, gives M₃.

5672. curtar M₃ here as generally.

5676. filleað M₂, tilleað M₃ as generally.

5692. i manurcir S. Taupín om. M₃M₃, gives M₁, abbaib M₃.

5695. $\alpha\beta\beta\alpha\iota\theta$ M_3 .

5701. $\sigma\alpha\ \acute{\epsilon}\iota\gamma\ \gamma\iota\iota\iota$ om. M_3 , gives M_5 which om. $\rho\acute{o}\gamma$.

5728-9. $\lambda\acute{\epsilon}-\sigma\iota\lambda\epsilon$ om M_3 , gives M_5 .

5730. $\nu\alpha\iota\lambda\lambda\epsilon$ om. M_3 M_5 , gives F_2 .

5737-8. $\tau\acute{\alpha}\nu\gamma\alpha\sigma\alpha\rho$. . . $\xi\sigma\ \tau\epsilon\alpha\epsilon$, $\gamma\epsilon$., an idiomatic expression for a *rapprochement* in such a case.

5741. $\alpha\eta\eta$ after $\tau\acute{\alpha}\iota\eta\eta\varsigma$ given in some mss.

5746. $\xi\sigma\ \epsilon\iota\mu\mu\epsilon\sigma\iota\eta\eta\alpha\epsilon$; no doubt the author intended this word in a stronger sense than 'accidentally.' It seems certain in any case that Conchubhar's death was compassed by design.

5768. $\mu\acute{o}\rho\alpha$ for $\mu\acute{o}\rho\alpha\eta$ M_3 .

5778. The names from $\Upsilon\iota\sigma\iota\eta\eta\alpha\iota\varsigma$ to the end om. $M_1WC_1C_2$, give M_5DM_5H . There are some other variations in the list of names in several mss.; thus O'Mahony (Translation, pp. 651-2) gives a much longer list than that in text. Perhaps certain scribes wrote in their favourite family names. It is on the whole probable that the author did not put his own name in the list. The names in their modern English form are: Fitzgeralds and Burkes, Butlers and Barrys, De Courcys and Roches, Powers, Fitzmaurices and Graces and Prendergasts, Flemings, Purcells and Prestons, Nugents and Walshes, Tobins and Shortals and Blanches, Birminghams, Condons, Cantwells, Devereuxes, Darcys and Dillons, Morrisises, Esmonds, De Lacys, Browns and Keatings.

ADDENDUM.

The following list of the counties and of the dioceses of Ireland is usually given in the first part of the history, but in some mss. occurs at the end of Book II. Though not given in this place in M_3 , it is added here for the sake of completeness from M_5 , being collated with M_1 :

$\Delta\varsigma\ \rho\sigma\ \alpha\eta\ \lambda\iota\sigma\eta\ \alpha\iota\gamma\iota\sigma\epsilon\alpha\rho\gamma\sigma\ \alpha\tau\acute{\alpha}\ \Delta\ \eta\acute{\epsilon}\rho\iota\mu\eta\eta\eta\ \alpha\varsigma\gamma\upsilon\rho\ \alpha\eta\ \lambda\iota\sigma\eta\ \sigma'\epsilon\alpha\rho\gamma\sigma\alpha\iota\beta\ \alpha\tau\acute{\alpha}\ \rho\acute{\upsilon}\tau\alpha\iota\beta\ \rho\iota\iota\ \sigma\sigma\ \rho\acute{\epsilon}\rho\iota\ \acute{\epsilon}\alpha\mu\sigma\eta\eta$:

$\Delta\tau\acute{\alpha}\iota\sigma\ \epsilon\epsilon\iota\tau\epsilon\ \eta\alpha\iota\gamma\iota\sigma\epsilon\alpha\rho\gamma\upsilon\varsigma\ \Delta\ \eta\acute{\epsilon}\rho\iota\mu\eta\eta\eta$, $\mu\alpha\rho\ \alpha\tau\acute{\alpha}\ \alpha\iota\gamma\iota\sigma\epsilon\alpha\rho\gamma\sigma\ \Delta\iota\sigma\eta\ \mu\alpha\epsilon\delta\alpha$, $\rho\eta\iota\sigma\iota\eta\alpha\iota\sigma\ \acute{\epsilon}\rho\epsilon\alpha\eta\eta\ \sigma\iota\lambda\epsilon$, $\alpha\iota\gamma\iota\sigma\epsilon\alpha\rho\gamma\sigma\ \Delta\acute{\epsilon}\alpha\ \epsilon\lambda\iota\alpha\epsilon$, $\alpha\iota\gamma\iota\sigma\epsilon\alpha\rho\gamma\sigma\ \epsilon\alpha\iota\gamma\iota\lambda$, $\iota\gamma\ \alpha\iota\gamma\iota\sigma\epsilon\alpha\rho\gamma\sigma\ \tau\upsilon\alpha\mu\alpha$.

$\iota\gamma\ \rho\alpha\eta\ \eta\epsilon\rho\iota\sigma\iota\eta\alpha\iota\beta\ \alpha\tau\acute{\alpha}\ \eta\alpha\ \eta\epsilon\alpha\rho\gamma\upsilon\varsigma$ - $\rho\epsilon\ \rho\iota\sigma\iota\gamma$: $\epsilon\alpha\rho\gamma\sigma\ \eta\alpha\ \mu\iota\theta\epsilon$, $\eta\sigma\ \sigma\sigma\ \rho\acute{\epsilon}\rho\iota\ \acute{\epsilon}\alpha\mu\sigma\eta\eta\ \epsilon\alpha\rho\gamma\sigma\ \Delta\epsilon\lambda\ \eta\alpha\ \mu\iota\epsilon\alpha\eta\eta$.i. $\mu\iota\gamma\eta\alpha\epsilon$, $\acute{o}\iota\gamma\ \iota\gamma\ \alpha\iota\eta\eta\ \sigma\sigma\eta\ \lambda\iota\varsigma\ \alpha\tau\acute{\alpha}\ \iota\ \eta\mu\iota\gamma\eta\alpha\epsilon\ \Delta\epsilon\lambda\ \eta\alpha\ \mu\iota\epsilon\alpha\eta\eta$; $\iota\sigma\eta\eta\eta\ \iota\sigma\sigma\sigma\iota\gamma\sigma\ \Delta\epsilon\lambda\ \alpha\varsigma\gamma\upsilon\rho\ \lambda\iota\alpha\varsigma$, $\eta\sigma\ \epsilon\lambda\sigma\epsilon$, $\alpha\varsigma\gamma\upsilon\rho\ \sigma\epsilon\ \eta\epsilon\gamma\ \varsigma\upsilon\rho\alpha\beta\ \acute{\iota}\ \alpha\eta\ \acute{\epsilon}\lambda\sigma\epsilon\ \rho\sigma\iota\eta\ \iota\gamma\ \tau\epsilon\sigma\iota\alpha\ \iota\sigma\iota\gamma\ \eta\alpha\ \acute{\epsilon}\epsilon\iota\tau\epsilon\ \epsilon\acute{o}\gamma\epsilon\alpha\theta\ \sigma\alpha\rho\ \eta\epsilon\alpha\eta\alpha\theta\ \eta\alpha\ \acute{\epsilon}\epsilon\iota\tau\epsilon\ \mu\iota\epsilon\ \sigma\alpha\ \eta\sigma\epsilon\alpha\rho\eta\alpha\theta\ \alpha\eta\ \eta\eta\theta\epsilon$, $\sigma\sigma\ \varsigma\alpha\iota\gamma\eta\mu\epsilon\alpha\theta\ \Delta\epsilon\lambda\ \eta\alpha\ \mu\iota\epsilon\alpha\eta\eta\ \sigma\iota$, $\alpha\varsigma\gamma\upsilon\rho\ \varsigma\alpha\iota\gamma\eta\mu\acute{\epsilon}\epsilon\alpha\rho\ \lambda\epsilon\alpha\epsilon\ \eta\alpha\ \varsigma\epsilon\acute{\upsilon}\gamma\epsilon\alpha\theta\ \acute{\upsilon}\iota$, $\mu\alpha\rho\ \alpha\eta\ \varsigma\epsilon\acute{\alpha}\sigma\eta\sigma\alpha$; $\epsilon\alpha\rho\gamma\sigma\ \Upsilon\acute{o}\iota\eta\ \sigma\acute{\alpha}\ \lambda\epsilon\alpha\tau\acute{\epsilon}\varsigma\lambda\alpha\rho$, $\epsilon\alpha\rho\gamma\sigma\ \epsilon\lambda\sigma\epsilon\alpha\iota\gamma$, $\epsilon\alpha\rho\gamma\sigma\ \epsilon\sigma\iota\mu\eta\eta\epsilon$, $\epsilon\alpha\rho\gamma\sigma\ \Delta\iota\sigma\eta\ \Delta\acute{\epsilon}\alpha\iota\theta$, $\epsilon\alpha\rho\gamma\sigma\ \rho\acute{\alpha}\tau\alpha\ \beta\sigma\epsilon$, $\epsilon\alpha\rho\gamma\sigma\ \rho\acute{\alpha}\tau\alpha\ \lambda\upsilon\epsilon\epsilon$, $\epsilon\alpha\rho\gamma\sigma\ \Upsilon\acute{\alpha}\lambda\ \eta\iota\sigma\epsilon\alpha\iota\gamma$, $\alpha\varsigma\gamma\upsilon\rho\ \epsilon\alpha\rho\gamma\sigma\ \Upsilon\sigma\iota\epsilon$.

[illegible]

ԲԱ ԳՐԹԵԱՐՊՈՑ ԳԱՐԻԼ ԱԴԱ ԵԱՐՊՈՑ ԸԼԼԵ ԾԱԼԱ, ԵԱՐՊՈՑ ԼՈՒՄՆՈՅ,
 ԵԱՐՊՈՑ ԻՆԲ ԿԱՇԱՅ, ԵԱՐՊՈՑ ԸԼԼԵ ՔԻՈՆՆԱԾԻՏԸ, ԵԱՐՊՈՑ ԻՄԼՈՅ, ԵԱՐՊՈՑ
 ԲՈՐՐԱ ՇՐԷ, ԵԱՐՊՈՑ ՔՈՒՐԷ ԼԱՅՏԷ, ԵԱՐՊՈՑ ԼԵԱՐԱ ՄԵՐԻ, ԵԱՐՊՈՑ ԸԼՍԱՆՈՒ,
 ԵԱՐՊՈՑ ԿՈՆԿԱՅԷ, ԵԱՐՊՈՑ ԽՈՒՐ Զ ԵԿԱՐԻՅԵ, ԵԱՐՊՈՑ ԱՐՈՒՔ ԲԵՐԵԴԱ.

ԲԱ ՀԱՐՈՒԵԱՐՐՈՅ ԿՒԱՄԱ ԱԴԱ ԵԱՐՐՈՅ ԸԻԼԼ ՄԻԸ ԾԱԸ, ԵԱՐՐՈՅ ՄԱՅԷ ԵԸ,
 ԵԱՐՐՈՅ ԸԱՆՈՒՅ ԾՈՒՆ, ԵԱՐՐՈՅ ԸԻԼԼԷ ԻԱՐԷԱՐ, ԵԱՐՐՈՅ ԽՈՐԲԱ ԸՈՄՄԱՆ,
 ԵԱՐՐՈՅ ԸԼԱՆԱ ԲԵԱՐԿԱ, ԵԱՐՐՈՅ ԸԸԱԾ ԸՈՆԱՐԷ, ԵԱՐՐՈՅ ԸԻԼԼԷ ԸԼԱԾ, ԵԱՐՐՈՅ
 ԸՈՆՈՒՆՆԷ, ԵԱՐՐՈՅ ԸԻԼԼԷ ՄՈՆՈՒԱԸ, ԵԱՐՐՈՅ ՕԻԼԷ ԲՒՆՆ. ԻՐ Ի ԸՈՐԻ ԱՆ ԿԻՇԵԱՐՆԱ
 ՈՐ ՔԵՐԻ ԸԱՄՈՍԵՆ ԱՆ ԵԱՆ ՈՍ ԽՈՐՈՒՅԷԱԾ ՆԱ ԸԵՒԷՐԷ ԽԱՐՈՒԵԱՐՐՈՒՅ-ՔԷ Ա
 ՆԵՐՍԻՄՆ ԻԿԿԵ.

Ո՞ր էսր մէ մօրն էարթօս անոր բիօր ար Լորէ Կամբէն յա՛նք քիւլ ար
 ցոցնալ անօր՝ յա՛նք Կաճօրն էարթից յօնտէ ճէտ ար յ-ձ ցար ար ցնլ,
 ճար ցւօ օւլէ ար յ-ձ ցեանգալ քէ ճիւլէ ծիօծ, ճար ար յ-ձ ցար քա՛նք
 էարթօս օւլէ, մար ճա՛նք Լիօր Մօր յր քօրէ Լալթէ քա՛նք ար Կաճօրն յր
 Կօրէից քա՛նք էարթօս օւլէ, ճար մար քին օ՛ւնի զ քին ճա՛նք:

Δὲ πο ἀν λῖον κατατεθεὶς ἀπὸ ἀ κείνου το πέρις ἀν Camden ἐέσθη :

Ἀτάρο τοις ᾄονταί 1 ἡ Οὐρανὸς ὕλη, μαρ Ἀτά ᾄονταί λυγμάδῃ,
 ᾄονταί ἀπο μάδα, ᾄονταί Οὐν ἱερῶν, ᾄονταί ἀντρίμ, ᾄονταί
 οὐν ῥαῖαν, ᾄονταί μινεαδῶν, ᾄονταί ῥεαρ ἡ μάδα, ᾄονταί Οὐν
 ἡ γαῖα, ᾄονταί ἀν Οὐν, ᾄονταί ἀν ἡ βῆν.

ΔΕΥΤΕΡΟΝ ΤΡΙΤΗΝ ΕΠΙΣΤΑΣΙΝ ΔΕ ΓΑΒΔΙΛ ΛΕΙΡΗΝ ΑΝ ΜΗΘΕ, ΜΑΡ ΔΕΤΑ ΕΠΙΣΤΑΣΙΝ ΙΑΡΕΔΩΝ
ΜΗΘΕ, ΕΠΙΣΤΑΣΙΝ ΟΥΡΕΩΝ ΜΗΘΕ, ΔΕΥΤΕΡΟΝ ΕΠΙΣΤΑΣΙΝ ΑΝ ΛΟΓΩΝΟΥΡ.

Ατάρο οὐτ' ἑκονταεῖς ἰσοῦσεσθ' ἑλθεῖν, μαρ' ἀτά κοινταεῖς δὲ εἰσεῖ, κοινταεῖς εἰς μανταῖν, κοινταεῖς ἑοδὰ γαρμαν, κοινταεῖς κερτιοπλάς, κοινταεῖς εἰς ὅρα, κοινταεῖς εἰς καινιγ, κοινταεῖς ἀν ριόξ, κοινταεῖς να βαμπριόξνα.

Ἀτάτο φαέτ ζοννταε παν μινιδαν, μαρ ἀά Conntae τιοβραο ἄρανν, Conntae υροιρε τιοβραο ἄρανν, Conntae πυιρτ λαιρζε, Conntae κορκαίζε, Conntae CIAppaioθε, Conntae λυιμνιζ, Conntae αν ἑλῑρ.

Δείξτε κύριε κοινά 1 γυμνάσιο Κοινά, μαρ δὲ Κοινά να
 γαλλίμ, Κοινά μιγε εὐ, Κοινά Κορρα Κομμάιν, Κοινά Λιὰ-
 θρομα, Κοινά Σλιγὶθ (νὸ ρέ Κοινά, Κοινά ἀν ὀλίμ ἀν ρειρεθ
 το ρέιν ὀμπεν),

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THE IRISH TEXTS SOCIETY was established in 1898 for the purpose of publishing texts in the Irish language, accompanied by such introductions, English translations, glossaries, and notes as might be deemed desirable.

The Annual Subscription has been fixed at 7*s.* 6*d.* (American subscribers, two dollars), payable on January 1st of each year, on payment of which Members will be entitled to receive the Annual Volume of the Society, and any additional volumes which they may issue from time to time.

Vols. I., II., and III. are now out of print, but Vols. IV. to VII. can still be obtained by new Members joining the Society at the original Subscription of 7*s.* 6*d.* for each year (1901-4).

The Committee make a strong appeal to all interested in the preservation and publication of Irish Manuscripts to join the Society and to contribute to its funds, and especially to the Editorial Fund, which has been established for the remuneration of Editors for their arduous work.

All communications should be addressed to the Hon. Secretary, MISS ELEANOR HULL, 20, Hanover-square, London, W.

IRISH TEXTS SOCIETY.

THE TENTH ANNUAL GENERAL MEETING of the Society was held on April 29th, 1908, at 20, Hanover Square.

MR. JAMES BUCKLEY (Chairman of Council) in the Chair.

The Minutes of the last Annual Meeting having been taken as read, the Hon. Secretary presented the

TENTH ANNUAL REPORT.

It is with particular satisfaction that the Council find themselves able to announce that Mr. MacNeill's volume of the first portion of the *Duanaire Finn* is at last ready for distribution to their members. This will be the seventh volume issued by the Society, and will be given as the publication for 1904.

This volume will be followed immediately by the two remaining volumes of Keating's History, which, owing to the steady and unremitting attention that their editor, Rev. P. S. Dinneen, has been able to bestow upon the work during the past year, are now on the point of completion. The two volumes will be issued simultaneously to members in the month of May or June. They will contain the entire remaining portion of the text and translation of Keating, with textual notes and an excursus on the language by the editor. These volumes will be about double the size of the ordinary volumes of the Society's publications, and will, in fact, be published at a loss. The Council, however, having taken into consideration the delays suffered by members in receiving these volumes, and the frequent disappointments that they, in common with the Council themselves, have had, have decided to issue the two large volumes in acknowledgment of two years' subscriptions only; and they will, therefore, stand as the publications for 1905 and 1906.

It has been found impossible to include in these volumes the genealogies with which Keating's History concludes, or any topographical or historical notes. The production of an extra small volume to complete the work is much to be desired; but the expense entailed would be heavier than the Council are in a position to meet. They hope that some friends interested in the entire completion of the work will be found to assist the Society with pecuniary help for this purpose.

Another volume that is now nearly ready is Mr. R. A. S. Macalister's edition of the two late Irish romances founded on Arthurian subjects, called *The Adventures of Eagle Boy* (*Eachtra Mhic an Iolair*), and *The Adventures of the Crop-eared Dog* (*Eachtra an Mhadra Mhaoil*). The fact that several Irish romances founded on the Arthurian legend exist, is an interesting one—the more so because, as a rule, these Irish stories bear no similarity whatever to romances of the Arthurian cycle found elsewhere. Although the heroes of the tales have Arthurian names, the tales themselves are pure creations of the Irish imagination. Thus, in the second of these stories, Sir Galahad is the hero, and the Crop-eared Dog, his companion, accompanies him through a series of marvellous adventures, out of which, by the supernatural intelligence with which he is endowed, he contrives to conduct the knight in safety.

It is expected that this volume will also be issued before the close of this year, and will serve as the volume for 1907. The Council hope that the reception of these four volumes within a short time of each other will prove to their members that they have neglected no efforts to bring their publications up to date, and will encourage their subscribers both to pay up any arrears in their subscriptions that are still unpaid, and to continue their sympathy and support to the Society, and enable it to carry on its work in the future.

Among the books of the Society's list of publications in progress or contemplated are the following:—*The Poem-Book of Hugh MacShane O'Byrne*, edited by J. H. Lloyd; *Life of St. Declan*, edited by the Rev. P. Power; *Poems of David O'Bruadair*, edited by the Rev. J. MacErlean, s.j.; *The Flight of the Earls*, edited by Miss O'Farrelly.*

* Mr. Macalister has kindly offered the Society a second volume of Romances, and an edition of *Leabhar Gabhála*. These offers are now under the consideration of the Council.

A new and revised edition of O'Rahilly's Poems is also going through the press under the care of Tadgh O'Donoghue.

The prizes offered by the Council for lists of words not found in the Society's Irish Dictionary brought in a very satisfactory number of lists, some of them of considerable value. The prizes were awarded in September, and the lists will be retained for use when the Council can see their way to issuing an enlarged edition of the Dictionary. The whole work will, however, require the most careful revision, and will entail considerable expense.

The adjudicators who kindly undertook the work of reading and marking the lists were :—Rev. Canon O'Connell, Mr. J. J. Doyle, and Mr. J. J. O'Kelly, to whom the Council desire to express their indebtedness for their kind services. The prizes were awarded as follows :—

1st Prize, £8	..	M. O'Connor.
2nd „ £5	..	M. Lehane.
3rd „ £5	..	D. D. Murphy.
4th „ £3	..	Art Maguire.
5th „ £2	..	S. Mac M. Kavanagh.
6th „ £1	..	A. J. Doherty.
7th „ £1	..	W. Long.
8th „ £1	..	John Ward (extra).

Interlined copies of the Dictionary were sent to the following :—J. C. Boyce, E. Condon, J. Sharkey, M. Hogan, M. Golden (special).

The number of members on the roll is 733.

The Council wish to draw attention to the fact that three of the prize-winners—Mr. John Ward, Mr. D. D. Murphy, and Mr. S. Mac M. Kavanagh—had previously contributed valuable lists of words to the original edition of the Dictionary, which placed them at a disadvantage in the competition.

On the motion of Mr. S. Boyle, seconded by Mr. Graves, the Report was adopted.

The Financial Statement was then presented by the Hon. Treasurer, and was adopted, on the motion of Mr. Samuel Boyle, seconded by Mr. Buckley, Chairman of Council, and carried.

[FINANCIAL STATEMENT.

THE SOCIETY'S ORDINARY PUBLICATIONS.

Income and Expenditure Account for the Year ending March 31st, 1908.

Receipts.			Expenditure.		
	£	s. d.		£	s. d.
To Balance from previous year, ...	455	15 2	By Postage and Stationery, ...	14	2 0
„ Subscriptions,	127	0 2	„ Printing, &c.	10	12 6
„ Donations,	12	5	„ Publishers,	132	15 0
„ Repayment of 1903 advance by Publisher	50	0 0	„ Salaries,	20	0 0
			„ Editing,	22	0 0
			„ Bank charges	0	1 6
			„ Advance to Publishers, Vol. 1904	50	0 0
			„ Balance,	391	16 9
Total,	£641	7 9	Total,	£641	7 9

Balance Account.

Assets.			Liabilities.		
	£	s. d.		£	s. d.
To Balance down viz.—			By Publishers,	306	0 0
Cash in Bank, ...	387	16 9	„ Balance,	135	16 9
„ in hands, ...	4	0 0			
		391 16 9			
„ Advance to Publishers (1904 Vol.),	50	0 0			
„ Society's interest in stock on hand,					
Total,	£441	16 9	Total,	£441	16 9

SAMUEL BOYLE,
Hon. Treasurer.

Examined and found correct.

P. McMAHON, }
F. W. TANCKED, } *Auditors.*

27th April, 1908.

THE SOCIETY'S IRISH-ENGLISH DICTIONARY.

*Receipts and Expenditure Account for the Year ending
March 31st, 1908.*

Receipts.		Expenditure.	
	£ s. d.		£ s. d.
To Receipts already published,	2012 2 8	By payments already published,	1830 4 10
Sales,	159 7 6	„ Binding,	19 15 10
		„ Printing,	96 5 0
		„ Prizes,	26 0 0
		„ Balance,	199 4 6
Total,	£2171 10 2	Total,	£2171 10 2

Balance Account.

Assets.		Liabilities.	
	£ s. d.		£ s. d.
To Balance down (cash in Bank),	199 4 6	By Balance,	199 4 6
„ Stock on hand, about 1800 copies, . . .			
Total,	£199 4 6	Total,	£199 4 6

SAMUEL BOYLE,
Hon. Treasurer.

Examined and found correct.

P. M'MAHON, }
F. W. TANCRED, } *Auditors.*

27th April, 1908.

Mr. Nutt, in supporting the motion, said that the Society was in an even better position financially than was represented in the Report, as the statement did not make any calculation as to the value of the stock of volumes still on hand. About 1,150 copies of the first volumes of Keating's History remained to be sold; but he believed that the publication of the two volumes completing the work would give a great impetus to the sale of these volumes outside the Society. A large number of subscriptions also remained to come in for the years for which the volumes now in course of publication were due; and he thought that the larger portion of these would be forthcoming when the volumes appeared. It was satisfactory that the profits on the Dictionary now amounted to about £200—a result which no publisher, either in London or Dublin, would have considered possible when the publication was first projected.

The following members of Council retired by rotation under Rule 16: Mrs. Bryant, D.Sc.; Rev. T. O'Sullivan, Mr. Alfred Nutt. Father O'Sullivan and Mr. Nutt were re-elected; but Mrs. Bryant having signified her wish to retire from the Council owing to the pressure of other engagements, the following were elected to fill two vacancies: Mrs. Banks, proposed by Miss Geraldine Leake Griffin, seconded by Mr. A. Nutt; and Mr. Frank MacDonagh, proposed by Mr. J. Buckley, and seconded by Mr. Ed. Collins, LL.B.

On the motion of Mr. J. Buckley, seconded by Miss G. L. Griffin, the following were elected Auditors for the coming year: Mr. T. W. MacCormac and Mr. P. MacMahon.

A vote of thanks, proposed by Mr. Ed. Collins, and seconded by Mr. R. Flower, to the Hon. Treasurer and Hon. Secretary for their services during the year, having been passed, the meeting terminated.

The Council record with regret the names of the following members deceased during the year: Very Rev. Canon O'Hanlon; Very Rev. T. Lee; C. H. Monro, Fellow, C. Coll., Cambridge; and T. P. Kennedy, Auditor to the Society for many years.

They desire to express their indebtedness to the Irish Literary Society for the use of their rooms for their Council and General Meetings, and for other marks of interest in the work of the Society.

GENERAL RULES.

OBJECTS.

1. The Society is instituted for the purpose of promoting the publication of Texts in the Irish Language, accompanied by such Introductions, English Translations, Glossaries, and Notes, as may be deemed desirable.

CONSTITUTION.

2. The Society shall consist of a President, Vice-Presidents, an Executive Council, a Consultative Committee, and Ordinary Members.

OFFICERS.

3. The Officers of the Society shall be the President, the Honorary Secretary, and the Honorary Treasurer.

EXECUTIVE COUNCIL.

4. The entire management of the Society shall be entrusted to the Executive Council, consisting of the Officers of the Society and not more than ten other Members.

5. All property of the Society shall be vested in the Executive Council, and shall be disposed of as they shall direct by a two-thirds' majority.

6. Three Members of the Executive Council shall retire each year by rotation at the Annual General Meeting, but shall be eligible for re-election, the Members to retire being selected according to seniority of election, or, in case of equality, by lot. The Council shall have power to co-opt Members to fill up casual vacancies occurring throughout the year. Any Member of Council who is absent from five consecutive Ordinary Meetings of the Council to which he (or she) has been duly summoned, shall be considered as having vacated his (or her) place on the Council.

CONSULTATIVE COMMITTEE.

7. The Consultative Committee, or individual Members thereof, shall give advice, when consulted by the Executive Council, on questions relating to the Publications of the Society, but shall not be responsible for the management of the business of the Society.

MEMBERS.

8. Members may be elected either at the Annual General Meeting, or, from time to time, by the Executive Council.

SUBSCRIPTION.

9. The Subscription for each Member of the Society shall be 7/6 per annum (American subscribers, two dollars), entitling the Members to one copy (post free) of the volume or volumes published by the Society for the year, and giving him the right to vote on all questions submitted to the General Meetings of the Society.

10. Subscriptions shall be payable in advance on the 1st January in each year.

11. Members whose Subscriptions for the year have not been paid are not entitled to any volume published by the Society for that year, and any Member whose Subscription for the current year remains unpaid, and who receives and *retains* any publication for the year, shall be held liable for the payment of the full published price of such publication.

12. The Publications of the Society shall not be sold to persons other than Members, except at an advanced price.

13. Members whose Subscriptions for the current year have been paid shall alone have the right of voting at the General Meetings of the Society.

14. Members wishing to resign must give notice in writing to the Honorary Secretary, before the end of the year, of their intention to do so: otherwise they will be liable for their Subscriptions for the ensuing year.

EDITORIAL FUND.

15. A fund shall be opened for the remuneration of Editors for their work in preparing Texts for publication. All subscriptions and donations to this fund shall be purely voluntary, and shall not be applicable to other purposes of the Society.

ANNUAL GENERAL MEETING.

16. A General Meeting shall be held each year in the month of April, or as soon afterwards as the Executive Council shall determine, when the Council shall submit their Report and the Accounts of the Society for the preceding year, and when the seats to be vacated on the Council shall be filled up, and the ordinary business of a General Meeting transacted.

AUDIT.

17. The Accounts of the Society shall be audited each year by auditors appointed at the preceding General Meeting.

CHANGES IN THESE RULES.

18. With the notice summoning the General Meeting, the Executive Council shall give notice of any change proposed by them in these Rules. Ordinary Members proposing any change in the Rules must give notice thereof in writing to the Honorary Secretary seven clear days before the date of the Annual General Meeting.

LIST OF MEMBERS.

(Members whose names are marked with an asterisk gave donations to Editorial Fund during 1908.)

Agnew, A. L., F.S.A. (Scot.).
 Ahern, James L.
 Ahearn, Miss M.
 Anderson, John Norrie, J.P., Provost of
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 Anwyl, Prof. E., M.A.
 Ashe, Thomas J.
 Atteridge, John J., M.D.

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 gow.

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 ing Knowledge.
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 Berlin Royal Library.
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 Beweunge, Rev. H.
 Bigger, F. J., M.R.I.A.
 Birmingham Free Library.
 Blackall, J. J., M.D.
 Blaikie, W. B.
 Blair, Rev. Dr. Robert.
 Bligh, Andrew.
 Boddy, John K.
 Boland, John P., M.P.
 Boland, Patrick J.
 Bolton, Miss Anna.
 Bond, Major-General, J. J. D.
 Borthwick, Miss N.
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 Boyle, Rev. Thomas, C.C.
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 Flannery, T. J.
 Flower, R.
 Foley, Rev. M.
 Foreman, W. H.
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 Frost, James, M.R.I.A.
 Fynes-Clinton, O. H.

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Cork.
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Galway Branch.
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Gaelic Society, Brockton, Mass.
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Hamel, A. G. Van.
Harrassowitz, Otto.
Hartland, E. S.
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Hayes, James.
Hayes, Rev. Daniel.
Healy, Most Rev. John, D.D., LL.D.,
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Healy, Maurice.
Hearn, J., jun.
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Henry, Austin, M.D.
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